THE STRIFE OF BRETHREN; AND A TREATY FOR PEACE.

Two Sermons.

The one, Preached at the Morning Lecture in the Citie of LONDON:

The other, More inlarged in another Congregation.

BY JOHN FATHERS, Master in Arts.

Si filij dei sumus pacifici esse debemus nam pacificos esse oportet dei filios, corde mites, sermone simplices, affectione concordes, fideliter sibi unanimitatis nexibus cohærentes.
Cypr. de unita. Ecclesiæ.

LONDON;
Printed by *Matthew Simmons*, and are to be sold by *Christopher Meredith*, at the *Crane* in *Pauls* Church-yard. 1648.

READER;

Right words are forcible, and a *word fitly ſpoken like apples of gold in pictures of ſilver.* Theſe Sermons preſent right words in ſeaſon: they found good acceptance with thoſe that heard them preached; at the intreaty of many of whom they are publiſhed by their reverend Authour, and allowed to be printed by

Thy ſervant in the Goſpel,

Aug. 26. 1648.

JA: CRANFORD.

TO HIS

EXCELLENCY

THOMAS Lord *FAIRFAX*, Lord of *Cameron*, and Generall of all the PARLIAMENTS Forces.

Strength of body and multiplication of Grace and Honour unto perfection.

ILLUSTRIOUS SIR;

Your *Excellency* beaming down lately ſome favour on your worthleſs Orator, invites this reflection of an humble gratitude. I am not ignorant how little leaſure your moſt important, and now incumbent affaires can allow you unto reading, and yet how much your zeal and piety enforces from them. This treatiſe is very little, the Title ſhews you the whole mind of it. It contains *the ſtrife of brethren*, and *a treaty for peace*, it comes with confidence to kiſſe your hand, which the hand of the Allmighty hath made ſo notably inſtrumentall for the publique peace.

It was viſible as the Sunne, how in every quarter of the Kingdome, the nets were ſpread for the godly, (how ſoe-

ver characterd under moſt unhappy notions of diviſion.) Had not the holy watchman of *Iſrael* quickned your vigilancy and activity to breake thoſe ſnares of death, from whence our ſoules are eſcaped. It is more then manifeſt to all that ſeek out the works of God [which all do that have pleaſure therein] that the ſame arm, which cut *Rahab* and wounded the Dragon, hath not leſſe wonderfully appeared in your Armies, then in ages paſt, and by moſt remarkable providences hath determined the unkindly differences that are amongſt us.

And ſince the Higheſt hath ſo much honored you, it will be your happineſſe, as your goodneſſe, to ſtudy how to honour him. Amidſt other opportunities, the Juſtice of your cauſe beſpeaks the improvement of this, that your *Excellency* will be pleaſed to mediate unto the Parliament, to take care, that godly Miniſters, whoſe hands lifted up in the Mount, have ſtrengthned yours in the valley, and the people, who have willingly offered themſelves, & even undon themſelves for the publique, be not a ſecond time undon by thoſe rigid taskmaſters amongſt whom they live; I mean ſuch diſ-affected Conſtables, Overſeers, and other Officers, who in proportioning publique rates, impoſe the greateſt burden upon the beſt-affected, thereby endeavouring (if they might) to render your Armies, for whom the rates are collected, moſt deteſtable unto thoſe, to whom they are a protection.

Joſephus and *Terentius* in their reſpective ages, having favour for any requeſt from the Emperours, aſpired nothing for themſelves, but improved all their intereſts for God, and for the Saints; the one petitioning the ſafety of ſacred truths, the other the liberty of holy Profeſſors.

And ſince I have aſſumed the boldneſſe to beg, ſuffer me (moſt benigne Sir) to lie at your *Excellencies* feete with one ſuite more. In theſe labours which were expended on the

the Citie of *London*, I have with all humility and intention of affection beſought the Citie, to lay aſide all diſcontent and paſſion for a godly peace. And as Chriſtians indeed, to bury all ſenſe and ſuſpition of injury in the grave of Chriſt. The ſame Petition I doe moſt humbly offer unto your *Excellency*: it is the glory of man to paſſe by offences. In great men it is greateſt glory. It will be the choiceſt Diamond in the Diademe of your ſucceſſes, to manage your power by a ſelf-denying ſpirit of meekneſſe and humility.

Our *Engliſh* Chronicle hath a notable paſſage between the King of *England* and the King of *Wales*, who after an hot diſpute of the ſword, appointed a treaty of peace at the river *Severne*, ſome diſcourſe inclining to a reconciliation, theſe competitors in ſoveraignty became corrivalls in humility. The *Engliſh* King forced his horſe into the river to offer the firſt imbraces unto his brother of *Wales*. The welſh-bloud being overcome with this admired condeſcenſion, lighted from his horſe and ſwam the ſtreame to ſalute his Corrivall, with theſe words; *Vicit humanitas tua injuſtitiam meam, invictiſſime Rex*, I need not bring it neerer, your wiſdome can ſee a far off.

But your *Excellency* hath as legible a Copie in your hand, as humane or ſacred Story can afford. *Abraham* who was Uncle and foſter-father unto *Lot*, in the ſtrife between them was the firſt that ſued for peace, and yeelded ſo farre in his own right, as that, though the whole Land were his by as cleere and ſure a title, as the Lord Paramount of all the earth could make, yet he offers *Lot* to take his portion where he pleaſed, and for a godly peace was contented with his Nephews leavings.

Wee are now entring upon that great treaty of peace, by all that love *Jeruſalem* moſt vigorouſly deſired, although by ſome never well affected to the publique, too violently

violently exacted, upon a deſigne; But the incomprehenſible Wiſdome had a deſigne beyond theirs, ſeaſonably to appoint it, when his goodneſſe had put a bleſſed advantage into your *Excellencies* hand to be helpfull unto it.

There are three ſiſter-graces, mentioned in this labour, which are inſeparable from a well-grounded and laſting Peace. Truth, Juſtice, and Holineſſe. Truth and peace, Juſtice and peace, Holineſſe and peace, like *Hippocrates* twins, will live and die together. I truſt, that Victorious Sword in your *Excellencies* hand, will readily appeare with that two edged ſword in Chriſts mouth for defence of theſe. It was a brave reſolution of *Joane* Queen of *Navarre*, to prefer ſafety of Conſcience before aſſurance of honours, Religion before life; and never to lay down Armes which ſhee had taken up for the Proteſtant Cauſe, but with one of theſe three Conditions: an aſſured peace, or an abſolute victory, or an honeſt death. Wee truſt the moſt holy Wiſdome is now compaſſing the firſt of theſe, which, as it will be your vertue to promote, ſo your Crowne to ſubſcribe.

Simſons Eccleſiaſticall Hiſtory.

Mean time, wee continue our devout breathings for your *Excellency* in that divine elegancy of the Royall Prophet; *Gird thy Sword upon thy thigh, O moſt mighty ——ride proſperouſly; becauſe of truth, meekneſſe, and righteouſneſſe, and the right hand of God teach thee terrible things.*

FAXIT DEUS.

FOR, and, TO your Excellency

a moſt humble Petitioner.

JOHN FATHERS.

TO MY REVEREND BRETHREN, AND TRULY RELIGIOUS FRIENDS;

Who desired the publishing of these ensuing Discourses.

Mr Elidad Blackvvell,
Mr Peter Wittham,
Mr John Cradicott,
} Preachers of the Gospel.

William Brovvne, Esquire.

Mr John Dethicke,
Mr Henry Whittingham,
Mr Randall Dod,
Mr Thomas Irons,
} Citizens of *London*.

Grace and Peace be multiplied.

Right Worthy Sirs;

He words of a Minister must not onely be commoda, *profitable to the Auditory, but* accommoda, *suitable to times and occasions. This necessity surprized these hasty thoughts, which your benignity conceiving to have some availe against the distempers of these times, and of this Citie, have importuned abroad.*

As

The Authour to his Brethren and Friends.

As I have ever thought my labours unworthy the Presse, so my selfe have been ever unwilling to publish anything, that may not finde a roome to stand up in the study, contrary to that Greek proverb, A great book, a great evill; *for if the subject be good, the balke can be no burthen: I might have been so happie, to have left something unto posterity, had not the unhappie plunder of these times snatcht from me twenty yeares labours in the Ministery. Whilest nature shall yet fanne a little breath into my nostrills, I shall indeavour not to be found idle, nor unfruitfull in the knowledge of Jesus Christ.*

μέγα βιβλιον μέγα κακὸν.

Mean time, my deare friends, your respective importunities have prevailed for a let-passe unto these unpolished notes, and if I cannot as yet compasse richer gifts, to cast into the Churches Treasury, the Lord, I know, disdaineth not mites. If I might be any way serviceable to God, or to his people in this weake indeavour, as it is the end of your desire, so it is the reward of his labour, who is a faithfull Zelot to the welfare of Jerusalem. *And*

Your most affectionate brother

And

servant in the Lord,

JOHN FATHERS.

THE STRIFE OF BRETHREN, OR, ABRAHAM and LOT parting.

THE FIRST SERMON.

GEN. 13. 8.

And Abram *said unto* Lot, *Let there be no ſtrife, I pray thee, between me and thee, and between my Heardſmen and thy Heardſmen; for we are brethren.*

MY Text ſtates the Times, the *Condition* of them, and the *Deſire* of people in them. The *Condition* of them is very ſad, and full of unnaturall ſtrife; and that is the ſubject of the Text. The *Deſire* of the people is ſtrenuous, if not too furious, for a treaty of peace, and that is the end of the Text; and that is the end of this endeavour likewiſe: But that our deſires be regular, & the Treaty prove a bleſſing, I ſhall labour to hold out ſome light unto you from this *Treaty*, or rather *Intreaty* of peace between *Abram* and *Lot*, wherein we have ſomething ſuppoſed, and ſomething propoſed. That which is ſuppoſed to be, or like to be, between *Abram* and *Lot*, is an unbrotherly ſtrife, *Let there be no ſtrife*; and the occaſion thereof is more then manifeſt, an indiſcreet falling out between their Heardſmen: *Let there be no ſtrife between me and thee, nor between my Heardſmen and thy Heardſmen.* That which is propoſed, is an effectuall endeavour for peace, and the Argument impelling it, is as powerfull as the endeavour proves effectuall: *For we are brethren.*

There are onely two generall Obſervations, which I ſhall hold

forth unto you from the Hypotheſis and the Protheſis of the words.

The firſt is this, *That there may be an unbrotherly ſtrife between godly brethren.*

The ſecond this, That *where ſuch unbrotherly ſtrife is, all poſſible and ſpeedy means muſt be uſed for reconciliation: Let there be no ſtrife between me and thee, nor between my Heardſmen and thy Heardſmen; For we are breibren.*

1. *Generall Doctrine.* Firſt then, That *there may be an unbrotherly ſtrife between godly brethren.*

Doe you expect that I ſhould prove this? I would the poynt were to prove; but it is paſt may be. It is too manifeſt, that there is an unbrotherly ſtrife between godly brethren. *London, England*, yea all *England* will give us in a teſte to this truth. What County? What Citie? What Congregation? (yea the Lord be mercifull unto us) what Family ſcarce is there in the whole Kingdome, into which this Spirit of Diviſion hath not breathed ſome malignant diſtemper? Here are two brethren in the Text, as neere as Nature, Society, and Religion could make them, whom neither native Countrey, nor tedious travell, nor pinching famine, nor threats of danger or diſtreſſe could ſeparate; yet as you ſhall ſee in the ſequell of this ſtory, ſuch an unhappy breach fell out between them, as that two ſuch ancient and deere friends could not longer live together. Shall I ſhew you two others, who were brethren by Countrey, by Calling, and by Grace, united together in one joynt commiſſion of Apoſtleſhip; and yet a very ſmall matter occaſioned ſuch a ſharp contention between them, as that thoſe which had been very faſt companions in love and labour, were provoked to part aſunder. Between *Abram* and *Lot* the State peace was broken. Between *Paul* and *Barnabas* the Church peace was broken. But *Englands* teſtimony to the Doctrine premiſed, goes beyond both theſe: For between our unkind brethren, whom yet on both ſides we cannot but beleeve, ſome to be truly godly, both State peace, and Church peace, is not onely broken, but broken all in pieces; and ſo broken, as that it is even paſt the skill of man to find out a way to heale our breaches, unleſſe a Divine Arme put in to doe it.

Acts 15.39.

Now for the Reaſons of theſe unbrotherly differences, wee ſhall find enough in the Text, and need not look beyond it, nor indeed will time permit. The Meſſage of this morning exerciſe being like that of the Prophets ſervant, ſo exceeding *haſty*, as that it will

will not ſuffer us to *ſalute* any thing that lies beſides the direct way of the Text. In the Text then we find three occaſions or grounds. 1. In the perſons between whom this unbrotherly ſtrife is. 2. In their Heardſmen, amongſt whom the ſtrife began. 3. In the cauſe which provoked the falling out among the Heardſmen.

1. In the perſons between whom this unbrotherly ſtrife is: Grace there was without queſtion, but there was Nature too, the ſecond *Adam* had his image in them; but the image of the firſt was viſible alſo: they and we, and every ſupernaturall birth, have dividing principles in us. We are not all *Spirit*, as the good Angels, that there ſhould be no diviſion; nor all *Fleſh*, as the unregenerate, that there ſhould be no reconciliation; but we are partly *Fleſh*, and partly *Spirit*, that look how much the *Fleſh* provokes unto diviſion, ſo much ſhould the *Spirit* incline unto reconciliation. Who among all the ſonnes of *Sion*, doe not with *Rebeccas* complain, *How is it thus with me?* becauſe of theſe Twins ſtruggling in the wombs of their conſciences: But though corruption ſhould put out firſt, with *Eſau*, and make the breach, yet let grace, as *Jacob*, take it by the heele, and get the bleſſing. *Reaſon* 1. Rom. 7. 25. Gen. 25. 22.

But beſides theſe dividing principles that are within, there are many occaſions which doe irritate without; I doe not forget that I have confined my ſelfe to thoſe in the Text: and in the opening of them, I ſhall give you out ſuch obſervations as they offer to us, with ſome ſhort applications, and then ſhall make them ſubſervient to the generall Doctrine.

The ſecond cauſe then which provoked this ſtrife between *Abram* and *Lot*, was the falling out amongſt their Heardſmen. And here I ſhall offer a double conſideration of the Heardſmen. 1. In reference to their *Relation*, being *Servants*. 2. In reference to their *Calling*, being *Shepherds*. *Reaſon* 2. *Pertinent iſta ad cauſas propter quas diviſi ſunt à ſe invicem Abram & Lot.* Muſc. in Locum. *Inter famulos cœptum jurgium contagione facile ad ipſos, capita ſerpit.* Mercer in Locum.

1. As they are *Servants*, obſerve, *Contentious ſervants may and doe often cauſe unhappy broyles between their Governours*, as here *Abrams* and *Lots* Heardſmen fell out about common of paſture. So in *Gen.* 26. 14. *Iſaacs* and *Abimelechs* ſervants ſtrove about Wells of water. And that the quarrels of ſervants invade their Governours, *Reaſons* may be, either 1. their too much connivance at their exorbitant courſes. *Obſerv.*

if the fountaines be corrupt, that there be neither inſtruction nor correction of youth there, what hope is there that the ſtreames ſhall ever doe good upon them. Or 2ly, too much compliance with their corrupt opinions. We ſoon ſpy out ſuch faults in our Families, as are againſt our own gain, but ſuch errors as are againſt the Faith and Truth of Jeſus Chriſt, we eaſily tollerate. Or 3ly, too much indulgence of their talings, and buſie medlings. There is a diſeaſe of the eare in many Families, which itcheth after tales, and thoſe that are troubled with it, ſhall hardly ever be free from trouble; its a pregnant ſigne that they are too invigilant over their own wayes and affaires, who are too buſie in medling with others. Or 4ly, which is worſt of all, when Governours doe too wickedly ſport themſelves in the proud contentions of their ſervants, as *Abner* and *Joab*, who would have their *young men play before them.* Bloody quarrels are but a paſtime to men of blood: but they bethought themſelves, and ſaw, *it would be bitternesſe in the end.*

2 Sam. 2. 14. 26.

Uſe 1. Behold how great a flame a little fire hath kindled in that famous Citie and Kingdome of *Naples*, that deſtructive Sword that hath ſo lately *eaten ſo much fleſh, and drunke ſo much blood* in that opulent State, was firſt drawn (as is reported) through the tumult of a few idle ſervants. But we need not goe ſo far either for time or place. Behold how great a flame a little fire was like to have kindled here in *London*, but ſome few moneths paſt, by the tumultuous carriages of ſome Apprentiſes upon the Lords day, if divine mercy had not been propitious unto *London*, by a ſpeedy providence to prevent the invading (and I feare intended) miſchiefe. Your ſervants have gotten an unhappy principle amongſt them, that they muſt have liberty of conſcience to attend on what Ordinance they pleaſe on the Lords day; and ſome under this pretence, take liberty for their luſts to attend on none. Where hath the Lord of Sabbaths diſcharged the account of maſters of Families, not onely for him that ſerveth, but for him that ſojourneth in the Houſe? And, O my friends, how much was the Lord of Sabbaths and his Ordinances honored when our Tribes with their ſervants did march in good array unto the Temple of the Lord? A great complaint there is every where of bad ſervants, but let Governors of families lay their hands on their own hearts, and ſee if the fault be not moſtly their own, who take no more care to make their ſervants good. I know well that all Governours have not ability alike to provoke their ſervants unto good; but all have authority alike to

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keep them from evill: And if they be not as Eagles to carry them upon their wings to heaven, yet they ſhould be as Sparrowes to lead them unto Gods Houſe. *Solomon* did ſo order his Family, as that the Queen of *Sheba* did think them happy that lived under his roofe: you have the choyceſt youth of all the families in *England* intruſted with you in your City, if they ſhould miſcarry through your neglect, how publick, how great will that miſchiefe be?

But ſecondly, I would apply, and do heartily wiſh, that holy care and reſolution to be taken up by Governours, which the Kingly Prophet for himſelfe proteſted, *Pſal.* 101. 3, 4. *To hate the work of them that turne aſide, and to part with thoſe that are of a froward heart*; nay, if they be children as *Simeon* and *Levi* were, who by their unhappy brawles, doe make their parents *to ſtinke* amongſt their neighbours, learne from the good old Patriarch, to diſavow their combinations; and conclude with thine own ſoule as he did; *O my ſoule come not thou into their ſecret, unto their aſſembly mine honour be not thou united*, Gen. 49. 6. At leaſt as the Father of the faithfull did here: ſet thy grace and wiſdome on work to the utmoſt, timely to take up contentions. *Let there be no ſtrife between mee and thee, neither between my ſervants, and thy ſervants; for wee are Brethren.* *Uſe 2.*

That is now the firſt Conſideration of the Herdſmen in their relation as ſervants. Their ſecond Conſideration is in their calling as Shepheards, and here as *Abram* and *Lot* were the repreſentative of the Church, ſo ſpare me a little to look upon their Shepheards, as the repreſentative of Church-Shepheards: and here is another cauſe of this unbrotherly ſtrife. The note I give you is this; that

The perſonall queſtions of ſome Paſtours, doe become the reall quarrels of their favourites. Will not *London* bare me witneſſe alſo to this truth, or otherwiſe let *London* travaile into the Citie of *Corinth*, and take a Map of their contentions there; or if *Corinth* be too far, the Word is neere you, if you pleaſe to turn to the firſt Chapter of S. *Pauls* firſt Epiſtle to his *Corinthians*, the 12. verſe. And obſerve what the cry is there: *I am for Paul*, ſaith one, nay but *Apollo* is for my money, ſaith another, yea but *Cephas* is a man for mee ſaith the third; I care for none of your Miniſters, ſaith a fourth; I can live immediately upon the revelations of Jeſus Chriſt, and have no need of Ordinances. *Obſerv.*

Now what is all this adoe, but the peoples affections, breaking out into factions; their ſeverall ſidings with their gifted Miniſters, whoſe parts and opinions they did admire, and adhere unto. Or will you

vouchſafe to look into *Jeruſalem*, and take notice there, of that *divided multitude*, before the High Prieſts Judgement-ſeate, where for the *hope of Iſrael* St *Paul ſtood bound*, Act. 23. 6. It was an honeſt policy the Apoſtle uſed to allay the ſtorme of the people by diſcovering his judgement in the point of the *Reſurrection*; Hereupon *there aroſe a diſſention between the Phariſees and Sadducees*, and preſently ſaith the Text, *the multitude was divided*. See, the diſputes of their Rabbies quickly engaged the ſeverall parties of their Proſelytes, and the grounds are viſible why it is ſo, either opinion is ſo beaddy in the people, or affectation ſo blinde, or deſire of victory ſo importunate, as that queſtions howſoever, or upon what pretence ſoever taken up, yet they are overhotly, *& non ſine felle*, not without too much gall over-ſtifly maintained and purſued, not ſo much for Chriſt, for truth, or for Religion, as for ſelfe, for conqueſt, and for vaine-glory.

Uſe. Shall I apply, or rather how ſhall I not apply? For *Zions* ſake I dare not hold my peace. Amongſt my Brethren, I could wiſh that Propheſie fulfilled in *Eſay* 2. 4. *They ſhall beate their ſwords into Ploughſhares, and their ſpeares into pruning-hookes*. Queſtions engendring ſtrife turned into matters of culture and edification. What cauſed the *confuſion* in the World after the Flood, but the *diviſion of tongues*. The
Judg. 5. 15. *diviſion of tongues* is bad, but the *diviſion of hearts* is worſe: *For theſe diviſions of Levi are great thoughts of heart*. Of *Levi* did I ſay? it is read indeed, of *Reuben*. I would I were as much miſtaken in the matter, as in the letter; Let them be the *diviſions of Reuben*, who hath loſt his *dignitie, and the excellency of his power*. Let them never be the *diviſions of Levi*, whom the Lord claimeth for his *portion*. Let *Maſſah* and *Meribah*, theſe waters of ſtrife run ſtill without the borders of the holy
Pſal. 46. 4. Land; but let the ſoft and quiet ſtreames of *Shiloah refreſh the Citie of God, and the Tabernacles of the holy place of the moſt High*. Let *Ephraim* be againſt *Manaſſeh*, and *Manaſſeh* againſt *Ephraim*, if ſo it muſt be, till they *eate the fleſh of their own arme*: but let *Levi* and *Levi*, let *Judah* and *Judah*, let *Levi* and *Judah* keep cloſe together in the bond of the holy Covenant.

But now what was the cauſe of the falling out between *Abrams* and *Lots* Heardſmen? Not as ſome Rabbies ſuggeſt, that *Abrams* ſervants were good, and *Lots* evill, or that *Abrams* ſervants rebuked *Lots* for paſturing their cattle in other mens grounds, or that *Lots* ſervants were inſolent againſt *Abrams*, and countenanced by their Maſter; but as the letter imports, verſ. 6. that the ſtrife fell out about common

of pastures through the enlargement of their flocks, there was not *room enough* for the one and for the other. And this is it indeed, the third or fourth cause of our Church-contentions, this *common of pastures and want of elbow-room* amongst Pastors for the enlargement of their flocks. Whatsoever the suggestion may be, it is too certain, and it is fit it should be confessed, that

Observ. *Pride and ambition hath a maine streak in our Church-contentions.*

Will you please to look once more on those lowd contentions in the Church of *Corinth*, and take such an account of them, as *Paul* intimates in the 1 *Corinth.* 1. the 14. and 15. vers. *I thank God, I baptized none of you but Crispus and Gajus, least any should say, that I had baptized in my own name.* Why then its more then probable, that some there did *baptize in their own name*, to wit, those gifted Ministers, who boare amongst them the names of *Paul*, and *Apollo*, and *Cephas*; because they were esteemed to have their gifts; one elegant in speech, as *Paul*; another mighty in Scriptures, as *Apollo*; the third powerfull in argument, as *Peter*; and according to their severall gifts, they made their severall parties in the affections of the people, which occasioned the factions in the Citie. But what was now their *baptizing* in their own name, I cannot imagine that literally they did baptize their severall Congregations into those names they had taken up amongst them: as thus; *I baptize thee in the name of* Paul, *or* Apollo, *or* Cephas, but rather as *name* signifies authoritie and power, so did they gather under their power and authoritie, and greaten as much as each of them could their severall Congregations, under the Signall of *Baptisme* by some peculiar manner of administration. And here is *Pauls* εὐχαριστῶ, *I thank God*; not that he did not *baptize*, but that he did not *baptize* so many, as to occasion any such suspicion that he should aspire his own glory in greatning a Congregation to himselfe, and not to look after the glory of him that sent him.

Abutebantur hi mali prædicatores, quos modo Paulus taxat sacramento Baptismi, eo sibi ipsis addicentes & obstringentes eos quos baptisassent. Petr. Mart. in Locum.

Notatur studium eorum, qui per Baptismum sibi ipsis discipulos obsignabant. Musc. in Locum.

The very same iniquity which did obstruct the first Reformation of the Apostles, appeares still to hinder all the steps and progresses of it, to wit, the pride and ambition of some pretenders to Reformation, who aspire to make their own names great, not Christ's glorious; and some who think not their Congregations sure enough their own, unlesse by some peculiar manner of *Baptising* they are signed, and as it were assigned over unto them.

Shall I lead you now from *Corinth* into the tumults at *Ephesus*, or rather

rather I would lead you out of it. The cry is lowd there for Religion; Act. 19. 28. 32. *Great is Diana of the Epheſians*, and I could ſhew you too if time would permit my ſtay, what *Englands Diana's* are: But that which I intend to ſhew you in *Epheſus*, is, that the project of the Craftſmaſters was their *Silver Shrines*. And for the multitude *the moſt part of them knew not wherefore they were gathered together.*

Uſe 1. From hence my Beloved, let me borrow time to lay before you two notes of information.

Firſt, The primitive riſe of Epiſcopacy or Prelacy. The office of Biſhop and Elder is not differenced in Scripture; for thoſe whom the Spirit calls ἐπισκόπους, *Over-ſeers* or *Biſhops*, Act. 20. ver. 28. In ver. 17. of the ſame Chapter, are called πρεσβυτέρους, *Presbyters* or *Elders*; and ſo compare *Titus* 1. ver. 5. and 7 But pride and ambition made the difference, the Biſhop and Prelate by an uſurpation of juriſdiction, and through the favour of Princes, accumulated titles of honour, and prerogatives unto themſelves above their brethren. This myſtery of Iniquitie began in the Apoſtles time; *Paul* hinteth at ſuch as uſurped *dominion over Brethrens faith*; *Peter* ſuch as *Lorded it over Gods heritage*; *James* ſuch as aſpired *Maſteries*; *John*, *many Antichriſts*, who *Diotrephes*-like, *loved preheminence*, I feare, leaſt ſome aſpiring unto Cathedrals may have too much in them of the Cathedrall mans ſpirit, in this time of reformation I could heartily wiſh amongſt reformers, the ſpirit of pride and envie to be laid aſide. And let us all, my Brethren, in all humility and love beſpeak one the other, as *Abram* did *Lot*; *Let there be no ſtrife between thee and mee, for wee are brethren.*

2 Cor. 1. 24. 1 Pet. 5 3. James 3. 1. 1 Joh. 2. 18.

Secondly, The miſchief ſee, of encreaſing flocks, and greatning eſtates, *Abrams* and *Lots Shepheards* could well enough agree together ſo long as their flocks and means were ſmall; but when they grew great, both their flocks and families and themſelves muſt ſeparate. How many of you in this Citie doe well know, how well the Paſtor and Lecturer (I name no particulars) could in one Congregation hold common of paſture and peace together, ſo long as the ambition of Prelates kept theirs down; but ſince the Indulgence of theſe times hath given liberty for common of paſture in any Congregation, our peace is not onely broken, but our differences, though really very ſmall, yet ſeemingly ſo wide, as that they cannot be ſtated, nor deſires known to make way for a reconciliation. *Euſebius* in his 8. Booke 1. Chapter of his Eccleſiaſticall Hiſtory, gives us as lively a character of theſe times by thoſe he liv'd in, as if he had lived in both. I have

not

not time to repeat his diſcourſe, I ſhall deſire you that are verſ'd in Hiſtory at your leaſure to reade it.

But I ſhould here look a little more abroad unto State-contentions, as well as Church-contentions. It is ſad to ſee what unchriſtian, uncivill, unnaturall contentions, this queſtion of *meum* and *tuum*, mine and thine, doth beget amongſt us. What is reported of the Goſpel to produce by accident, that doth the world efficaciouſly work as an efficient: *To ſet a man at variance againſt his Father, the daughter againſt her Mother, and the daughter in law againſt her mother in law, and a mans foes to be thoſe of his own houſhold.* Full purſes are uſually the bellowes, which pride and paſſion make uſe of to blow up ſtrife amongſt neereſt friends, nor can wee ſee, nor will wee ſee our way to peace, till our purſes be a little emptied.

Reader I have inſerted a taſt of it.

They which ſeemed our Shepheards, laying aſide the rule of pitie, practiſed contention and ſchiſme among themſelves, And whiles they aggravated theſe things, that is, contention, threatnings, mutuall hatred and enmitie; And every one proceeded in ambition, much like tyranny it ſelfe; then, I ſay, then the Lord according to the ſaying of Jeremy, made the daughter of Sion obſcure, and overthrew from above the glory of Iſrael, and remembred not his footſtoole in the day of his wrath, *Lament.* 2. 1.

I have not time to ſtay longer on this; the generall Doctrine calls upon mee for a word of application. You have heard, that *there may be unbrotherly ſtrife between godly brethren*, yea that it is paſt may be, you have ſeen antient & modern witneſſes that it is ſo, with the evident grounds and cauſes thereof.

Uſe.

Shall I then my Brethren, take up a reproofe, or rather a lamentation, over thoſe imbittered cenſures, which godly brethren let fall one againſt the other? Are wee brethren? Are wee godly? I am confident, that it may be ſafely concluded, that ſome on both ſides, are brethren truely godly. Why then, why are wee ſo bitter one againſt the other? What means the gall and wormwood that is in our diſcourſes and meetings? Ah my Brethren, my Brethren, did our Lord Chriſt waſh his Apoſtles feete, and amongſt them a *Judas* feete, and ſhall we throw dirt in one anothers faces? Is this Chriſt-like? doth this become Chriſtians? Did he powre out his precious *bloud* to purchaſe our *peace*, and ſhall wee draw out one anothers bloud in breaking our peace? Did he bequeath *his peace* unto his people, as his laſt and beſt Legacy he had to leave unto them, and ſhall wee like fooliſh children ſpend our portion in undoing one the other?

John 13. 12.

Eph. 2. 13, 14.

John 14. 27.

But I will forbeare this ingratefull rebuke, being more willing, if time would permit, to travaile in the ſecond generall, *The treatie for Peace*; But I may not forget my limits and your affaires; onely for cloſe of this, I ſhall turn you unto two Counſels of the Apoſtle.

The firſt is given unto the brethren at *Rome*, *Rom.* 16. verſ. 17. *Now I beſeech you Brethren, mark them which cauſe diviſions and offences, contrary to the doctrine which yee have learned, and avoyde them.* And if you will mark farther, *ver.* 18. the Apoſtle doth there manifeſt ſuch peculiar marks whereby you may know them, and not be deceived. Which I had rather you ſhould there reade your ſelves, then I repeat unto you, leaſt they ſhould be interpreted rather to be the words of mans ſpirit, then the words of the Spirit of God.

The ſecond is that which the Apoſtle with much tenderneſſe of bowells and affection preſſed on his *Corinthians*, in his firſt Epiſtle, firſt Chapter, and tenth verſe. *Now I beſeech you Brethren by the name of our Lord Jeſus Chriſt, that yee all ſpeak the ſame things, and that there be no diviſions among you, but that yee be perfectly joyned together in the ſame minde, and in the ſame judgement.* And now I beſeech you brethren, this is alſo my ſute to you, and I cannot conjure you by a greater *name*, then that by which *alone* you muſt *be ſaved.*

I have another ſute likewiſe for you in the words of the ſame Apoſtle, 2 *Theſ.* 3. 16. *Now the God of peace himſelfe give you peace alwayes, by all meanes.* Our breaches are ſo wide, that if the *Lord of peace* himſelfe doth not give us *peace*, it is beyond the underſtanding of man to compaſſe it. And our waſtings are ſo great, as that *Peace* is *by all meanes* moſt deſirable; yea and by all men moſt deſired. Our ſecond labour is to perſwade and to direct unto this.

A TREATIE

A Treaty For Peace.
OR,
Abrahams parly with Lot.

The Second Sermon.

GEN. 13. 8.

And Abraham ſaid unto Lot, Let there be no ſtrife I pray thee, between thee and me, neither between my Heardſmen and thy Heardſmen, for we are brethren.

THE Text is a treaty of *Peace* between *Abraham* and *Lot*, wherein we have a Suppoſition and a Propoſition; that which is ſuppoſed is this, That there may be an unbrotherly ſtriſe between godly brethren, there was ſo you ſee between *Abraham* and *Lot*. That which is propoſed is that which ſhou'd follow upon this, That where ſuch unbroth erly ſtrifeis all ſpeedy and poſſible meanes muſt be uſed for a reconciliation. The firſt of theſe we have diſpatcht in a morning Lecture elſewhere, and have ſpoken ſomething to the ſecond, which through the haſt of that Exerciſe, was rather ſnatcht from me, then delivered by me: I there drew the face onely of *Abrahams* deſire and example, now I ſhall give you the whole portraiture in a full Table: that which remains is this,

2d *Generall obſervation.*

That where ſuch unbrotherly ſtrife is, all poſſible and ſpeedy meanes muſt be uſed for reconciliation.

I need not light a candle to this Sunne, both Nature and Nation, Civility and Morality, Profeſſion and Religion, Truth and Chriſt beſpeake this duty from us. There are no counſels ſo obvious in Gods word, as thoſe which perſwade to brotherly amity, to Chriſtian unity, to peace, a grace to peace, a bleſſing to peaceableneſſe

and peace-making both in civil and in Eccleſiaſticall differences, to a wiſe and ſpeedy reconciliation of all offences.

The Arguments are likewiſe manifeſt and manifold, which the Sword of the Spirit, or rather the Spirit of the Sword uſeth as a keen edge to cut off contentions, and to provoke unto love. How patheticall and full of affection are thoſe Arguments of the Apoſtle, Philip. 2. v. 1,2,3. *If there be therefore any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like minded, having the ſame love, being of one mind. Let nothing be done through ſtriſe or vainglory.* Me thinks the Apoſtles ſoule and words flow out together, as he ſayes elſewhere, 1 Theſſ. 2. 8. *We are willing to impart not the Goſpel onely, but our own ſoules, becauſe you are deare unto us.*

What a heap of unities doth the Apoſtle pile up in Epheſ. 4. v. 4, 5,6. *One Body, one Spirit, one hope of our Calling, one Lord, one Faith, one Baptiſme, one God and Father of all, which is above all, and through all, and in you all.* And now what is all this *Oneneſſe* but to make us *One*, to impell Saints into *the unitie of the Spirit, and bond of peace?* If all be *one*, why ſhould brethren be *two?*

What mighty convictions doth the Apoſtle hold forth from Natures light in 1 Cor. 12. ſhewing how the united ſervices of all the members in the body naturall, doe tutour the uniting of Chriſtians, and of all their offices, parts and gifts for the ſervice of the body myſticall. *Variety* of gifts are not beſtowed on us to work *contrariety* of affection: It is a ſublime notation of unity which the Apoſtle there gives, v. 12. calling the Head and the Body one Chriſt, plainly intimating that ſuch who wilfully rend themſelues from the body, doe as much as in them lies to rend themſelves alſo from the head.

But what need I ſtep beyond the Text for impulſives to inforce the duty of the Doctrine? Two I here find, one above the Text, the other at the foot of it, *Let there be no ſtriſe between thee and me, neither between thy Heardſmen and my Heardſmen*, ſaith *Abram* to *Lot*, and why? 1. *Becauſe the Cananite and the Perezite dwell in the land.* 2. *Becauſe we are brethren.* Let us now examine theſe reaſons, and

Reaſon 1. 1. *Becauſe of the Canaanite and Perezite which dwell in the Land*, as if *Abram* ſhould have ſaid, Why brother *Lot*, doe you not ſee that there is a generation of ungodly men dwelling amongſt us, who would willingly take the advantage from our diviſions to work us both out of this good land? *I pray thee* therefore brother, *let there be no ſtriſe* between us.

Why

Why but ſome will ſay, Whom doe you mean by theſe *Canaanites and Perezites?* Ple ſhew you what Characters the Spirit of God doth hint unto us of them, The *Canaanite* is derived from that curſed ſeed, who did mock at his Fathers nakedneſſe, you have the ſtory in *Gen.* 9. 25. The *Perezite* from an Hebrew root which ſignifies to divide. Both of theſe miſchievous enough to the power of godlineſſe, and to the peace of the Goſpel. The *wilde Boare* and the *little Foxes* doe exceeding great (though not equall) hurt unto the Spirituall *Vine*: the *little Foxes* ſpoyle her grapes; but the *wild Boare* would root it up. The Wolfes teeth and the Panthers breath doe both kill, but the Panther with delight, the Wolfe with cruelty.

But what doe you tell us of the *Canaanites* and the *Perezites*, are there any ſuch dwelling in our land?

My brethren, I accuſe none here, but I am very certain you will all beare me witneſſe that there is a generation of *Canaanites* in the land, which ſcoffe at Saints, at Miniſters, at Profeſſion, at Ordinances, and would ſcoffe at Jeſus Chriſt himſelfe, if he were alive, who doe not onely triumph in ſuch nakednesſes as they ſee, but with thoſe in *Micah, they pull off the beautifull garment from them that paſſe by them peaceably*; they ſtudy all the miſchiefes they can, to render Religion, and the profeſſors thereof odious. Mica. 2. 8.

There is another generation of *Perizzites* in the land, who like *Samſons Foxes* have *fire brands at their tailes*, who make it their deſigne to divide, that they might rule. I mean not ſuch, who through tenderneſſe of conſcience, or upon miſgiving grounds, doe ſeparate, but I meane the politick *Perizzite*, who is ſet on work by *Rome* and *Hell* to retard the counſels of Reformation through the diviſions of brethren. For is not the hand of *Joab* in all this? Hath not the Divell and the Jeſuit made it their Maſterpiece by moſt unhappy diviſions to break the ſtrength of that party by whom God hath broken theirs? yea and I am perſwaded, that there are many truly godly, who are imployed by them as inſtruments, that are altogether inſcious of any deſigne: as *Philip*, King of *Macedon* imployed thoſe honeſt Philoſophers in thoſe two famous Cities of *Greece*, to make ſeveral parties in them, that he might be invited in to make himſelfe maſter of both. And as the ſame *Philip* decided the controverſie of the Kingdome of *Theſſaly*, between thoſe two diſcording brethren who contended for it, which he fairly took from both. *Qu. Curtius, lib.* 1.

Oh that we could undermine the gates of *Rome* and Hell this day, by our moſt happy uniting. Me thinkes there is no argument that can have more force in it then this, when we know that there are ſuch generations of men amongſt us, who doe wait for this advantage, to break in upon us through the lane of our diviſions, and to raiſe their decayed fortunes on our miſerable ruines.

Tull. de Offic. lib. 1. *Tully* in his *Offices* preſents us with a very pat ſtory to cautionate the unbrotherly diſcord of theſe times. The *Nolans* and the *Neopolitans* having a controverſie about a parcell of ground which lay between their ſeverall Countries, *Fabius Labeo* being invited to determine the difference, gave unto them the exterior limits of the ground adjoyning to their reſpective Countries, and took unto the State of *Rome* all the land which lay in the midſt between the confines. My brethren, let us be well adviſed, leſt whilſt we doe moſt unhappily contend about the confines of our priviledges and liberties, our good friends of *Rome* doe not come in and give us as much ſenſuall liberty as we deſire, but take away from us thoſe ſaving Goſpel truths, and that purity and power of Ordinances which lie between us *in medio*, on both ſides contended for.

Reaſon 2. The ſecond Argument that lies at the foot of the Text, is the force of brotherhood: *For wee are brethren*, and wee are brethren many wayes: 1. We are *brethren* by Countrey,

Neſcio qua natale ſolum dulcedine cunctos
Ducit——

Should the Lord ſend us into a ſtrange land to *hang up our muſical Inſtruments by the waters of our captivity*, and to weep over thoſe *Songs of Sion* which here we might enjoy with peace and ſpirituall delight, and doe not, then this countrey brotherhood would have Argument enough to cement us. Ah my brethren, doe we need ſuch a rod to whip us into the ſenſe of brotherly love? Surely the provocations of ſonnes and daughters are greateſt provocations, and our heavenly Father hath provocations enough to turn us all out of doores when we cannot live peaceably together in his houſe.

But 2ly, brethren by blood, as ſome of us are, and brethren by grace, as *Abram* and *Lot* were, children of the ſame *heavenly Father*, partakers of the ſame *Divine Nature*, begotten of the ſame *immortall ſeed*, bred up in the ſame *houſhold of Faith*, made to drink into one and *the ſame Spirit*, partakers of the ſame *heavenly Calling*, heires to the ſame *immortall inheritance*, and bound up together in the ſame *bundle*

of life, and bond of the *Covenant of grace*. O me thinkes fleſh and bones ſhould ſooner ſeparate in the body naturall, then ſuch ſpirituall nerves and ſinewes be broken in the body myſticall.

Beloved, we ſhould all *love as brethren*, as genuinely and naturally as brethren, that's our Rule; but if we cannot hold proportion with the Rule, to love as brethren, yet let us keep correſpondency with the object, to *love the Brotherhood*. There is nothing ſets the common adverſary higher in the Scorners Chaire, then the diſcords of brethren. The Devill hath propheſied, that the rents in Chriſts Kingdome ſhould make roome for his. Shall I give you his plain language in ſome that wiſh well to his kingdome? The Presbyterians and the Independents will fall out, and then all will be ours again. Now my brethren, let not our diviſions make the Devil a true Prophet. Let us honour God, and Religion, and our ſelves, and ſhame the Devill, let our bleſſed union diſcover him, as he is, a lyer from the beginning.

1 Pet. 3. 8.

1 Pet. 2. 17.

Shall I need now to make uſe of this point, ſurely there was never more need then now that uſe ſhould be made of it, and no point more uſefull, more needfull then this. But I ſhall deſire you to ſave me that labour, and to take it home with you, each of you, to make uſe of it upon your own hearts; and one unto the other, ſay as *Abram* unto *Lot*, Good neighbour, Deare friend, *Let there be no ſtrife between mee and thee, neither between my paſtours and thy paſtours; for wee are brethren.* *Uſe.*

Friends wee are now earneſt for a *Treaty of Peace*, and the Spirit of God doth ſhew us, that if wee either *love Jeruſalem*, or deſire to *proſper in it*, wee muſt *pray for the peace of it*; *pray for the peace of Jeruſalem, they ſhall proſper that love thee*; but if our practiſes ſhould give our prayers the lye, it were an horrid mockery to God and to our ſelves: if wee ſhould Petition God or man for a *Treaty of Peace*, and ſhould not *endeavour* our ſelves to *keep the unity of the Spirit in the bond of peace*; and, *to follow after thoſe things which make for peace*, our treatie would prove a miſchiefe, and our peace a ſnare.

Pſal. 122. 6.

Epheſ. 4. 3.
Rom. 14. 19.

Now I would encourage your endeavour, by directing it. Some directions you have from the Copie wee have in hand; others wee ſhall adde, which though they be not in the Story, yet they belong unto the Text.

The firſt is this; The higher any man is in place or parts above his brethren, the more is his duty to be firſt in ſeeking peace, *Erat Abraham* *Rule 1.* Muſculus in Loc.

ham & major natu & usu rerum prudentior. *Abram* was the elder and nobler of the two here, both in place and parts, and yet he is the first that sues for reconciliation: wee heare not in his mouth the language of these times; Sir, I am your elder, and your better, I look that you should stoop to mee; I wonder Sir, that you will suffer your servants to fall out with mine; why? have not I bred you up from a boy? have you not gotten all that you have under mee? and what common of pasture can your Shepheards challenge, but what they have at my courtesie? Nay, No such language you heare from *Abram*, he that *saw Christs day*, had received of Christs Spirit, to *be meek and lowly in heart*. He lays aside all thoughts of disparity, either in years or place, and the foster Uncle becomes an humble suitor unto his underling for an honorable peace.

Joh. 8. 56.
Mat. 11. 29.

Wee are all bound *to serve one another in love*, and it is not incongruous unto Gods way, that *the elder should serve the younger*. He that is most eminent in grace or place, to be most forward in seeking peace; this is most God-like, the most excellent Majestie that is offended, descends from his Throne of Glory to *beseech* proud *sinners to be reconciled unto him*. O my Brethren; you that are *more excellent then your neighbours*, that have parts, or gifts, or places above your brethren, see how Religion directs you to improve them in the desires and endeavours for peace.

Gal. 5. 13.
Rom. 9. 12.

2 Cor. 5. 20.

Prov. 12. 26.

Rule 2. *Vide ut blandè leviter, ac suavibus verbis cum nepote agit, etiam juri suo cedens, quo inter ipsos alatur concordia, licet eo superior esset omnibus modis, optionē tamen dans elegendi quam velit terræ partem, se asserens diversam accepturam.*

The second Rule is this; Christians must be content to yeeld in their own right for a godly peace, whose right was ever clearer or surer to the whole Land of *Canaan*, then *Abrams* was? he had it all made over to him and to his posterity from the Lord Paramount *of the whole Earth*, and yet when this strife fell out between *Abrams* and *Lots* Shepheards about common of pasture, he propounded unto *Lot* his choice of any part of the whole Land that was before him, and would content himselfe with *Lots* leavings. *See*, saith *Abram*, *is not the whole Land before thee, separate thy selfe, I pray thee, from mee*, (not that *Abram* was willing to part with *Lot*, but that they might preserve that brotherly union at a distance, which they could not keep, by keeping together,) *If thou wilt take the left hand* (saith *Abram* to *Lot*,) *then I will goe to the right, or if thou depart to the right hand, then I will goe to the left.*

Gen. 13. 15. 17. 8.

Now *Lots* eye was so great upon the *fat and pleasant vallies of Sodom*, as that forgetting his good manners to his Uncle, he made his choice, and *Abram* lost nothing by his condescention unto him; for

for as soon as *Lot* was separated from him, the Lord appeares unto *Abram*, and renews his promise of the *whole Land to him and to his seed.* See, my Brethren, God will not suffer us to be loosers in any thing, wherein for his sake, we deny our selves and our own right, in order to a religious peace. Vers. 15.

If our Brother *Lot* hath a minde to the fat and pleasant portion of *Sodom*, let him take it, surely if his designe be profit and not peace, the Lord will finde a time to *fire* him out of it againe; it matters not what we suffer in our own particular interests, so as God might have his glory in a godly peace. Were there more of *Abrams* condescention amongst us, how easily might our unhappie differences be taken up.

The third Rule is; That in order to peace all expostulations and exprobrations of injuries be laid aside. Wee heare nothing from *Abram* of any unkindnesse, but onely a loving and humble intreatie; *Let there be no strife, I pray thee, between thee and mee.* The repeating of an old wrong, is but as the rubbing upon an old sore, which doth but anger it, and make the cure the worse. *Rule* 3.

It is an holy art of forgetfulnesse to be forgetfull of injuries. I would there were graves made, *Domicilia silentij*, houses of silence, between King and Parliament, between Parliament and Citie, between Citie and Army, between our dissenting brethren, and all those that upon sober and religious grounds, doe discent from them, to bury all passions and suspicions of injuries; and let these graves be *Kibroth Hattaavah*, graves of lust, I meane, to bury all those corruptions which have provoked these unkindnesses. *Kibroth Hattaavah.* Numb. 11. 34.

My Brethren, you doe all professe your selves to be *Abrams children*, inheritours of those promises, which were made to him, remember that Christs argument doth as much concern the *children by promise*, as the *children by flesh*; *if you are Abrams children, you will then doe the works of Abraham:* Amongst others forget not these which I have shewed you. Joh. 8. 39.

There are two other Rules now, which though they be not in the Text, yet they doe belong unto the Doctrine.

The first is this; There are three beautifull Sisters, which are inseparable companions unto this happy heavenly off-spring, I meane a religious and well-grounded peace. 4.

The first is *Truth*, *Love the truth and peace*, Zach. 8. 19. ver. Love *peace*, but *truth* with it, *truth* before it. If you let goe *truth*, *peace* will

not be worthy your love, you love *peace*, because *he* is the mother of plenty, but if you provide not for *truth*, to dwell with it, your *peace* will prove the daughter of vanity, your *peace* can be neither true nor lovely, that is ſeparated from the love of the *truth*.

The ſecond is *Righteouſneſſe*. *Mercy and truth are met together, righteouſneſſe and peace have kiſſed each other*, Pſal. 85. 10. In that notable meeting of the divine attributes in Jeſus Chriſt, theſe two *righteouſneſſe and peace* are matcht together, no *righteouſneſſe* can procure our *peace* with God, but the *righteouſneſſe* of Jeſus Chriſt, and no *peace* can ſtand with men, unleſſe the influences of that *righteouſneſſe* be upon them. If *unrighteouſneſs* be found in our Parliament, in our Committees, in our Courts of Judicature, in your Cities, and in your ſhops, the Land be not purged of bloud, and Juſtice be not done upon the *Achans*, the troublers of our *peace*, our *peace* will be forced to depart againe as ſoone as it is procured.

The third is *Holineſſe: Follow peace with all men and holineſſe, without which no man ſhall ſee the Lord*, Heb. 12. 14. *Follow peace and holineſſe* joyntly, but not equally. *Peace* for *holineſſe* ſake, and *holineſſe* above *peace*; for this is implyed in the force of the reaſon: *for without holineſſe no man ſhall ſee the Lord*. Wee may *ſee the Lord* without having *peace* with all men, but not without the having of *holineſſe*.

Let there be no ſtrife between thee and mee, ſaith *peace* to *truth*, *peace* to *righteouſneſſe*, *peace* to *holineſſe*; But let there be nothing but ſtrife between me and thee, ſaith *peace* to *error*, *peace* to *injuſtice*, *peace* to *prophaneneſſe*. And if any Miniſter ſhould be ſo bold to *ſeparate thoſe whom God hath joyned*, or to *joyn* thoſe whom God hath *ſeperated*, he ſhould indeed preach ſedition, but not againſt proud man, as is ſuggeſted, but againſt a holy and a jealous God. That true-righteous-holy-Peace, that bleſſed daughter of Heaven will certainly forbid all Contracts that ſhall be publiſhed between *error*, *injuſtice*, *prophaneneſſe*, and her ſelfe, *there is no peace to the wicked*, *ſaith my God*, nor no peace with the wicked. Or if it were poſſible that Peace ſhould own ſuch Contracts, Chriſt himſelfe, who is the *Prince of peace*, would never own her for his daughter; for in this caſe he ſaith, *I came not to ſend peace on the earth, but the ſword*. In a word, let goe either of theſe ſiſter-graces, and your peace, be it what it will, it will undoe you. This is now the firſt Rule in order to a godly peace. Matth. 10. 34.

The ſecond I have to lay before you is this, That if we will needs be ſtriving, let *Maſſah* and *Meribah*, thoſe *waters of ſtrife* run in their

right channels. The way to break a deſigne of warre, is many times to divert it; to break the ſtrength of our unhappie contentions, I would fix them upon their true and proper objects. There are two which I ſhall propound unto you, 1. That which you ſhould contend for. 2. That which you ſhould contend againſt. 1. 2.

Firſt, That which you ſhould contend for, is that to which *Jude* exhorts you, *Jude* 2. that you ſhould *earneſtly contend for the faith which was once delivered unto the Saints.* There is *faith* a grace, and *faith* the object of that grace. *Faith* a grace is that whereby wee cloſe with all divine revelations, not onely by a conſent unto the truth of them in our underſtandings, but by a taſte of the ſweetneſſe of them in our wills and affections; and thoſe divine revelations are alſo called *the faith of Saints*: becauſe they are thoſe things which *Saints* by *faith* doe live upon: now *Saints* muſt contend for both; but that which *Jude* doth here intend, is *the doctrine of faith*; and for this wee muſt ἐπαγωνίζεσθαι, *contend*, above all that ſtrength wee contend with. The word is a compound, borrowed from thoſe that did ſtrive for maſteries in the Olympick games, whoſe ſtrife was vigorous as for life, yet heere wee muſt ſtrive above that, and wee have a ſupernaturall ſtrength given unto us to ſtrive with; wee muſt put forth all that which Nature or Grace can miniſter unto us. Our lives muſt not be deare unto us, or any thing that is dearer then our lives, to preſerve thoſe ſaving truths which are the purchaſe of ſo many Martyrs bloud, yea of the precious bloud of the Sonne of God, our new Teſtament is the *new Teſtament of his bloud.* 1.

There are three energeticall arguments in this perſwaſive of *Jude*, inciting the duty he perſwades unto.

Firſt, The tranſcendent excellency of that which wee contend for. 1.
Secondly, The mighty oppoſition which is againſt it. 2.
Thirdly, The irreparable loſſe of it being once gone. 3.

Firſt, The tranſcendent excellency of that which wee contend for, worth all the expence of all that labour, treaſure, and bloud, which it hath coſt this Kingdome. It is the Imperiall *gift*, the *treaſury*, the *inheritance of Saints. Naboth* would rather part with his life, then with his inheritance, but an inheritance of a life immortall, how much is it to be preferred before a mortall life, or inheritance. It is ſtoried of *Troy*, that in the *Grecian* ſiege it had an Oracle, that if it could keepe its *Palladium*, the image of their Goddeſſe of Wiſdome, their Citie ſhould not be loſt. Beloved, this is our *Palladium*, looſe it, and looſe 1.

Compare Ezek. 9. 3. with 11. 23. so 10. 2. with 11. 11. 1 Tim. 1. 19, 20.

all. *The glory of God* in *Ezekiels* Visions, did soone *depart* from the *Citie*, when it was once *departed* from the *Sanctuary*. If the Lord take *coales from the Altar*, to scatter over the *Citie*, the Judgement of it shall speed after with a vengeance. When *Hymeneus* and *Alexander did make shipwrack of faith*, they made shipwrack of a *good Conscience* with it. It was the great Comfort of *Pauls* Conscience upon his death-bed, that *he had kept the Faith*, and his keeping the faith was the main prop of his Confidence, that *from thenceforth there was laid up for him a Crowne of righteousnesse*. If you let goe faith, you loose your *comfort*, your *confidence*, your *crowne*: If therefore you will contend, *contend as earnestly* as you will for this. *Contend for the Faith once given to the Saints*.

2 Tim. 4. 7, 8.

2. The second Argument to provoke unto this *holy contention*, is the *mighty opposition* which *Saints* finde against the *faith*, therefore would the Apostle have us ἐπαγωνίζεσθαι, *contend earnestly*; so wee translate it, but that is too low, you must more then contend; as *Paul* speaks in another sense, not onely *according to your power, but beyond your power*: The doctrine of faith, as it never wanted *some witnesses* to *defend* it, so it ever had *many adversaries* to *oppose* it: *The gates of hell*, though they cannot *prevaile against it*, yet they will doe against it all the spite they can. Heresie is like that triple-headed Serpent, if one head be cut off, three will arise in the place of it. And hereticks like those *Romanes* in their warres with *Carthage*, they will never be quiet, either Conquerours, or conquered; Surely, if ever the *gates of Hell* were set open in *England*, they are now set wide open, and the *Locusts of the bottomlesse pit*, even cover the face of the Land. It yeelds yet some comfortable hopes unto us, that the Lord hath a most beautifull work of reformation upon the wheele in *England*, for that the Devill and the Jesuite are so put to it to bestirre themselves. Never did heresie and blasphemy with that whorish impudence, oppose the fundamentall truths of Gospel grace, as now they doe, but blessed be God, who hath awakened the zeale of so many *faithfull servants of the Lord Jesus* in all parts of the Kingdome to give *Testimony to his truth*.

2 Cor. 8. 3.

My brethren, let us resolve not to spend our *breath* onely, but our *blood* in a good Confession, if God should call for it. *Josephus* hath a story worthy our observance: That when *Pontius Pilate* would have inforced the statue of *Nero* into the Temple of the Jewes, the zeale of the people inkindled against it, it being against the law of their holy Religion, *Pilate* purposing to inforce that by the Sword, which his

Rhetorick could not perſwade, drew them into a place, where he had laid an Ambuſcado of armed men, who upon his ſignall, were to doe execution upon thoſe who withſtood his command. The Jewes being conſtant to their principle of Religion, eſpying their danger approaching, did all as one man open their naked breaſts to the pointed ſwords of their executioners, reſolving rather upon an honorable death with the ſafety of their Religion, then an ignominious life with the loſſe of it.

The third Argument for this *holy Contention*, is the irrecoverable loſſe of our Faith being once gone. It was *once given unto the Saints*, and but once: It was once given unto *Rome*, and once unto *Macedonia*, and once unto the ſeven Churches of *Aſia minor*; and when once they had loſt it, it was never as yet given to them again. *Sol occidere & redire poteſt*: If the Sunne in the firmament doth ſet, it will riſe again; but if this Sun of righteouſneſſe once ſet upon a land, an irrecoverable midnight of ſpirituall darkneſſe ſucceeds upon it. If we loſe our eſtates, we may recover them again; if we loſe our friends, God may raiſe us up ſome other; if we loſe our lives we may exchange them for a better; but if we loſe *the Faith once given to the Saints*, being once loſt, it is loſt for ever: and we loſe with it our *Soules*, our *Heaven*, our *Chriſt*, our *God*, and theſe *irrevocably*. Ah deare Chriſtians, if ever ye will *contend* for any thing, *contend for the faith once given unto the Saints*. And that is now the firſt object of your *holy Contention*, that which you ſhould contend for. 3.

The ſecond is that which you ſhould contend againſt: and here I ſhall propound two objects, firſt of perſons, ſecondly of things.

Firſt for Perſons, the Royall Prophet writes us a Copie, Pſal. 139. 21, 22. *Doe not I hate them, O Lord, that hate thee? and doe I not earneſtly contend with thoſe that riſe up againſt thee? yea I hate them with perfect hatred, I count them mine* utter *enemies*. Certainly there is a generation in the Kingdom, and in this Citie (yea where is there not) whoſe hearts riſe up againſt God, and againſt the power of godlineſſe, Gods *right hand* hath already *found out many*, and will certainly *finde out more of thoſe that hate him*. Take heed good friends, how you confederate with thoſe againſt whom the Lord is ingaged. Will you be tutor'd a little from that ſtory of *Judah* in *Ahaz* time, in the ſeventh and eighth Chapters of *Iſaiah*, when prophane *Syria*, and Apoſtate *Iſrael* combined together againſt honeſt *Judah*, their hearts did *ſhake* as *Aſpy* leaves: the Lord ſends a Prophet to aſſure them, that theſe

Isa. 7.2. *two smoaking fire-brands*, which had more smoak then fire in them,
Verse 4. should not hurt them; *Judah*, though with much a-doe beleeving, prospered, and the combined Armies are scattered. Discontented *Israel* not humbled under Gods hand so visibly against them, resolve yet to recruit greater forces against *Judah*: *The Brickes are fallen, but*
Isa. 9.10. *we will build with hewen stones; the Sicamors are cut down, but we will change them into Cedars.* *Judah* forgetting Gods former promise and
See 2 Chron. 28 16. deliverance, sends to the *Assyrian* for aid: The Lord sends his Prophet to them again, and tels them, that *because they had refused the soft run-*
Isa 8.6.7. *ning waters of Siloa, the mighty waters of Assyria should overflow them.* Now what were those waters of *Siloa? Siloa* was a river that brake out at the foot of Mount *Sion*, and ran through the streets of *Jerusalem*, to which the Church allude, Psal. 46. 4. *There is a River, the*
Psa. 36.8. *streames thereof shall make glad the Citie of God.* This river here is Jesus Christ, the *Fountain of Gods pleasures*, the streames are his promises in which he makes out himselfe for the comfort of his people in saddest confusions. Now *Judah* had a speciall intimation of the Covenant of grace to assertain their former deliverance, as all temporary pro-
Isaiah 7.14. mises must have their strength and blessing out of that. But forgetting both their mercy and their duty, and seeking strength from an *arm of flesh*, which God had despised, *they were not strengthened but di-*
stressed by it, saith the story, 2 Chron. 28. 20. Lo this is all the kind-nesse we are like to receive from such confederates; the Lord therefore
Isaiah 8.12, 13 counsels the upright-hearted in *Judah*, *Say ye not a Confederacy to all them to whom this people shall say a Confederacy, neither feare ye their feare, not be afraid, but sanctifie the Lord of Hosts himselfe, and let him be your Feare, and let him be your Dread, and he shall be for a Sanctuary unto you.* But what got Apostate *Israel* by her *prophane* confederates? Why *Esay* 9.11, 12. we shall find that they tasted the same bitter sauce with unbeleiving *Judah*, they were with *open mouth devoured* by their good friends the *Syrians*, with whom they had before *combined* against *Judah*, *Fœlix quem faciunt aliena pericula cautum.* I wish that *Judah's* and *Israels* sufferings may caution-ate the godly in *London* how they confederate with those that are ungodly. Surely *they shall not strengthen, but distresse themselves* by combining with those that are manifest enemies to God and goodnesse.

In *Judges the second and the first*, we read of an *Angel of the Lord that came up from Gilgal to Bochim*, to mind the *Israel* of God of their *For-*
getfulnesse of Gods great mercy in delivering them out of *Egypt*, and of

their breach of covenant in making a league with those *Canaanites* whom the Lord had cursed. And he wrought so effectually upon their hearts, as that they *wept abundantly*. Certainly *London* shall know *that they have had a Prophet amongst them:* and they shall one day weep for their confederacy with wicked men; if the *grace* of God doth not now provoke their teares, the *wrath* of God will *hereafter*.

The second object which we are to strive against, are our own lusts, *striving against sin*, saith the Apostle, *Heb.* 12.4. Some who willingly veile their eyes, doe make some question whom they shall esteeme as enemies in these mischievous broyls invading the bowels of the kingdome. I am sure this is without all question, that *Sin* is our enemy, breaking our *peace* both with God & Man, and *killing* us as well with *kisses* as with *blowes*. God hath no enemy but this, or such whom this doth make to be his enemies. Now spend all your Arrowes, as long, as strong, as you can upon this enemy: here strive and spare not. If you spare any one, that one may undoe your soules as soon as a thousand. There is more evill in one sinne then there is worth in all the good you doe, or can doe; yea more then the vertue of the whole creation is able to expiate. One *Achan* is enough to disturb the peace of all *Israel*, and never let *England* think to have a firm peace, if *Englands* sins remain unreformed. Now strive as much against your *Achans* as your *Absolons*, your *Dalilahs* as your *Thamars*, your *Rimmons* as your *Mammons*, your *Davids* as your *Goliahs*, I mean your covert as your open sins, your loved as your loathed lusts; your heart abominations as your life-scandals, your babe-iniquities as your Giant provocations. May I say to you as that Prophet to the King of *Israel*, *If thou let any escape* (any that is liked by thee) *thy life shall goe for his life*; but if as the *Syrian Sword* did the *King of Israel*, you would single out some King-lusts, let me bring forth to justice these two onely.

When the Scots Army was in the land.

2 Kings 11.24
1 Kings 22.31

1. Strive against *that evill heart of unbeliefe*, which is in some degree in the best of us. There is no sinne damnes but unbeliefe is in the company of it. When the Israelites were upon the borders of the *holy land*, their *unbeliefe* did send them back to *wander fourty yeares in the wilderneſſe, till all their carcaſes were waſted in it*. We lately thought our selves even *entring into our rest*, into the possession of those glorious promises which we have long waited for: but now we are in a *wilderneſſe, we know not what to doe*, we know not what to say, we know not what to think, and our great provocation is our *unbeliefe*.

Heb. 3. 12.

Numb. 14. 33.

Mat. 17. 20. *If we had faith as a grain of muſtard-ſeed, we ſhould remove mountains*, we ſhould caſt out *Devils*. Every luſt is a mountain that ſtands up againſt the work of Reformation. And all unbeliefe is that dumb and deafe Devil that caſts us ſo often into fire and water: now ſome *mountains*, ſome *Devils*, are too hard for *Ordinances* for Apoſtles themſelves if they were alive, onely *Faith* calls forth the fulneſſe of God in Jeſus Chriſt to overcome them.

In *Iſaiah* 41. 14 and 15. verſes, the Lord ſets a *worm* on work *to threſh the mountains*. Alas, what proportion is there between a ſmall *worm*, and a huge *mountain*? But *feare not, I am with thee*, (ſaith the Lord.) Here is a word for faith to live upon, and to call out an Omnipotent arm to its aid, whereas our unbeliefe doth not onely weaken us, but even Omnipotency it ſelfe, as the Lord Chriſt ſaith, *Hee*

Mark 6.5. *could doe no great thing in Nazareth, becauſe of their unbeliefe.*

Beloved, you are earneſt now *for a Treaty of Peace*, and your ſeven-yeares waſting troubles do more then provoke you, but ſee that your faith doe call in *God and his Chriſt* unto the *Treaty*. See that your *peace* hath a *word of faith* to bottom upon, otherwiſe every ſtorm will ſhake,

Iſa. 40.6,7. if not overturne the ſandy foundation of it. *All fleſh is graſſe, and all the goodlineſſe thereof is as the flower of the field. —— The graſſe withereth, the flower fadeth, but the word of our God ſhall ſtand for ever.* There is more in one word of God to eſtabliſh a laſting peace for us, then in all the counſels of periſhing creatures, who look beſide it.

Numb. 14. 24. Had wee *Calebs ſpirit to follow God fully* in the guidance and aſſurance of his Word, what a great meaſure of ſelf-denial and Chriſtian condeſcention might we obtaine to work towards a religious and a firme peace. Whatſoever therefore you ſtrive againſt, ſtrive eſpecially againſt the unbeliefe of your own hearts.

2. Secondly, Againſt your pride, this is a proclaimed rebell againſt Heaven; God will have no peace with it. And little hope of a ſtable peace with men, if our pride ſtands up to wage warre with God.

In the fourth of *Daniel* wee reade of a tree *whoſe height reached unto Heaven*, and an *Angel* ſent from Heaven to cut it down, but the *ſtump* of it muſt remaine. This tree wee finde to be the pride of the Babylonian Monarch, who gloried in the vanity of his Spirit. *Is not this great*

Dan. 4.30. *Babel?* And, *who is that God, that can deliver out of my hands?* Such o-

3.15. vergrown trees there are too many in *England*. And God hath ſent the *Angel* both of his *word* and *rod*, to cut them downe, yet ſome there are who ſtand up ſtill againſt both. And thoſe in whom this tree is

cut downe, have the *ſtump* yet remaining; There is ſome ſtrength of this corruption in the beſt. Though our eſtates be broken, yet our Spirits are unbroken: Though the Kingdome be rent in pieces, yet our hearts are not; though our condition be low, yet our carriage is as high as ever. And as in that great Tree in *Nebuchadnezzars* Viſion, *The beaſts of the field did dwell under the ſhadow of it, and the birds of the ayre did lodge in the branches of it*; even ſo there are many other luſts and corruptions, which come under the ſhadow and ſpreading branches of this luſt of *Pride*: as *covetouſneſſe* and *ambition*, on the one ſide, and *paſſion* and *diſcontentment* on the other. Dan. 4. 12.

He that ſerves theſe luſts, will not ſpare any thing that may ſerve them, neither with *Haman*, the bloud of an whole Nation, nor with *Abſolom*, the bloud of neereſt relations, nor with *Herodias*, the bloud of moſt eminent Miniſters, nor conſcience, nor religion, nor Chriſt, nor God, nor any thing that will ſuite his deſigne.

When *Donatus* was croſt in the Biſhoprick of *Carthage*, he turned heretique, and fired the whole Empire with his faction. I feare leaſt ambition and diſcontent have made many Malignants in theſe dayes. Shall I ſay as he, *Fight not againſt ſmall nor great.* No, fight againſt all your luſts: But above all, againſt this King luſt, this pride of your hearts, and againſt all thoſe *corruptions* that ſtrengthen themſelves by it. O that I could in this prevaile with *London* this day, *fortior eſt qui ſe quam qui fortiſſimos vincit manu*, *He is ſtronger that ruleth his ſpirit, then he that winneth a Citie.* Could you overcome theſe luſts of yours, you may not onely winne a Citie, but preſerve and crowne your own. 1 King. 22. 31. Prov. 16. 32. *Colcheſter* was then beſieged.

My brethren take heed, how you ſerve their ends who do ſerve their own luſts: How ſhould they govern you that cannot govern their own paſſions? Fleſhly corruption will ever lay before us ſpecious pretences, in all thoſe wayes into which our pride or paſſion doth prompt us; but grace will ever have a jealous eye over them. I never ſuffered my paſſion to work, but I ſuffered by it, and ſo undoubtedly ſhall all they which give way unto it.

I will only bring hither that paſſage of our Saviour in *Luke* 17. and the beginning of the chapter, where hee ſhewes the danger of thoſe that give offences, and the duty of thoſe that ſuffer offences.

Firſt, for thoſe that give offences. (And marke your danger you that doe it) *It were better for him* (ſaith Chriſt) *that a Milſtone were hanged about his necke, and he caſt into the Sea, then that he ſhould offend one of theſe little ones.* 1.

Secondly, for those that suffer offences, your duty is to forgive; and Christ well knowing how hard this duty is to corrupt nature, how apt we are to make *Peters* question, *How oft shall we forgive?* preoccupates this objection, and tells us, that if every day our brother should offend us, and seven times in every day, and should as often declare himselfe to be sorry for his offence, it is our duty to forgive. Hereupon the Apostles startle, and cry out, *O Lord increase our Faith*, who hath faith strong enough to close with such a duty as this? Our faith can hardly work us to forgive our brother if he offends us but once; but if every day, and if seven times in every day hee doth offend, where's the faith that can master passion so often to forgive?

Matth. 18. 21.

Now mark what Christ answers, *If ye had faith as a grain of Mustard seed, ye might say unto this Sycamine tree, Be thou plucked up by the roots, and be thou planted in the Sea, and it should obey you.* Though Christ might point to a Sycamine tree there present, yet doubtlesse, that which he did chiefly aim at, was this *root of bitternesse*, that corruption which is naturally in every one of our hearts, indisposing us to reconciliation; whereby the work is as hard to forgive offences, as to root up spreading trees. Now if a grain of Mustard-seed will stock up this bitter root, & throw it into the Sea of forgetfulnesse, where it may never grow nor appeare more; Oh where is *Londons* faith then! where is this grain of mustard-seed to bee found? If ever the publick good did provoke us to exercise faith in this duty of forgivenesse, now, even now it doth.

If the glory of one man be great in passing by offences, how eminent and exemplary will the glory of a City be?

In short, deare Friends, keep your eyes, your ends, your aymes heaven-ward, Christ-ward, God-ward; and whatsoever is against Heaven, against Christ, or against God, be you against it: And whatsoever is for Heaven, for Christ, for God, be you for it. And if *wee walke according to this Rule, peace shall be upon us, and upon the Israel of God.*

THE CONTENT OF A WAYFARING MAN:

AND

THE ACCOMPT OF A MINISTERS REMOVALL.

TWO SERMONS.

The one preached at the Morning Lecture in the Citie of *London*; the other more enlarged in another Congregation.

By *J. F.* M. A.

Nihil tibi æquè proficiet ad temperantiam omnium rerum, quàm frequens cogitatio brevis ævi & hujus incerti.

Hieron. ad Heliod.

κατηγορίαι μεν μυρίαι κατὰ πλεονεξίας και ἰδιᾳ και δημοσια γινονται, διόρθωσις δε ὀυδαμις.

Chrysost. in 1 Tim. Hom. 17.

LONDON;
Printed by *Matthew Simmons*. 1648.

TO THE RIGHT HONOURABLE, *JOHN* LORD *ROBERTS*, Baron of TRURO,

All increase of lasting Honour and Felicity.

Right Honorable,

His hasty undrest Birth, being forced out of doores by the importunity of divers godly Ministers and Friends, begges a covering from your Honours Name, whose merits are so well known unto the world in those publick imployments to which you have been ingaged, as, if I should attempt to adde any lustre, I should but light a Candle to the Sunne, and shadow that beauty which an abler pensill hath lately drawn. I had not adventured upon the Acumen of your wisdome and parts, for patronage of this infirm labour, had not your accustomed candor prompted me with a favourable excuse of this honest ambition, partly from that wel-known love your Honour bears to learning & piety, partly from the cõstant experience of your abundant favours, of which I desire in this smal monument to perpetuate the acknowledgements, and partly from the subject of the first ensuing discourse, which may be not unsuitable to your affection of a cõtemplative retiredne and a contentive sweetnes in your self-injoyments:

Master *Samuel Bolton* in his Epist. Dedic. to his *Arraignment of Errour.*

your Honour not aspiring great things for your selfe in Jacobs day of small things, most nobly disdaining to make your Morsels fat out of the publick wants, although your losses may be as great as some others.

Heroick Sir, I trust neither of these Sermons will be unsavoury to your goodnesse, though both unworthy your learning.

The first Sermon presents you the felicity of an humble content and peaceable retiredness, a Discourse not unseasonable in times so full of trouble and uncertaintie as ours are.

The second discovers the lawfull ends, and unkind provocations of a Ministers removall, yeelding both an Apologie for the Minister, and an Alarm to the people whatsoever they are. Hope, which is the Mother of Boldnesse, and Mistresse of Endeavour, hath brought them unto your hands, to do some service to the Church of God and to your Honour, wherein if they shall be so happy, it will both Comfort and Crowne him who is servant to both

In all Gospel duties
Intirely obliged,

JOHN FATHERS.

THE

THE CONTENT OF A WAY-FARING MAN: OR, *Jeremies Cottage in the Wilderneſſe.*

JEREM. 9. 2.

O that I had in the wilderneſſe a lodging place of way-faring men, that I might leave my people and goe from them.

Or thus,

Oh that I had the Cottage of a Wayfaring man in the Wilderneſſe.

WE have here *Jeremies Content*, and *Jeremies Account*: His *Content* was moderate, He aſpired no great things for himſelfe, nor Biſhops Lands, nor Deanes Houſes. A *Cottage* was his *Content*, and his *Content* was ſutable to his *Condition*.

His *Condition* was a *Wayfaring-man*, and the *Cottage of a Wayfaring man* was his *Content*, onely a hole to hide his head in a ſtorm, and to afford him a nights lodging in his *Way*: And that in no ſtately *Citie*, where perhaps a ſmall *Cottage* may be of more value then a large *Farme* in the Countrey.

Non requitur de diverſoriis quæ erant in pagis & urbibus, ſed de deverſoriis deſerti quemadmodum videbimus ubi per ſylvas longum eſt & moleſtum iter, tuguria quædam componi ſi forte aspera hoſpes fuerit viator tenebris noctis ut poſſit latere ſub tecto, ſcil. nè ſub die cubet. Calv. in Loc.

Bus

But *the Cottage of a wayfaring-man in the wilderneſſe.* And *Wilderneſſe*, whether you take it *literally*, for a place *ſmally* inhabited; as that wilderneſſe wherein the Prieſts had 6 Cities; or for a place *not at all* inhabited, as that to which *Jeremies* wild Aſſe was uſed; or *figuratively* for a rude and untaught people, as *Wilderneſſe* doth often ſignifie in holy Scriptures. Either way it ſuits very well with *Jeremies Content*, who deſired to enjoy himſelfe in a peaceable retiredneſſe, which he could not in a tumultuous Citie; and probably as he had better hopes of the ſafety of his perſon amongſt wilde beaſts, then wicked men: ſo of the ſucceſſe of his Miniſtery amongſt a rude and ignorant people in the *wilderneſſe*, then amongſt thoſe whoſe knowledge did puffe them up in *Jeruſalem.* For ſo we find *Jeremies Account*, why he deſired *the Cottage of a wayfaring-man in the wilderneſſe*, *That I might leave my people, and goe from them.*

My people: His they were though they were ſo bad. *Jeremy* you will yeeld, was an able, painfull, faithfull, couragious Miniſter, who feared not the frownes of Kings nor Princes, Fetters nor Dungeon, for the faithfull diſcharge of his Miniſtery; and yet ſo good as he was, he was unhappily matcht with a bad people, and ſo bad they were, as that he did deſire to leave them, and yet not leave them without *leave* from God, or *love* to them.

1. Not without *leave* from God; for theſe words we muſt not conceive to fall at randum from *Jeremy*, as if he were hurried away from his people by paſſion, or diſcontent, but as he ſayes, *Chap.* 11. *v.* 20. *Unto thee, O Lord, have I revealed my cauſe.* And *Chap.* 20. 12. *Unto thee, O Lord, have I opened my cauſe.* He ſeeks to God for a place of remove, and would remove as the *Iſraelites* in the wilderneſſe *at Gods command.*

2. Not without *love* to them; for though he did *leave* them, yet hee would not *leave* to pray for them, & to pray in teares, and teares in abundance; and that abundance not ſufficient to content his love, but that he wiſhes for more. *O that my head were full of waters, and mine eyes a fountain of teares, that I might weep day and night for the captivity of the daughter of my people*, verſe 1. of this Chapter. For ſo you muſt joyn that verſe to this, and you have then and there a double account of *Jeremies* option for *a Cottage in the wilderneſſe.*

I. Seeing his preaching could doe no good in *Jeruſalem*, he was deſirous to retire himſelfe to prayer, and to pray in teares, as *Jeremy* did, retiredneſſe is beſt.

Foreseeing their Captivity, he was unwilling to see it, and therefore desired to enjoy himself in a peaceable retiredneſſe, rather then to live in *Jerusalem* with fire over his head. *O that I had the Cottage of a Wayfaring man in the wilderneſſe, that I might leave my people and go from them.* 2.

I have now given you the Analyſis of the Text, and you see there is much in it, and I have little time, I shall endeavour as well as I can, to contract much into little, and shall confine my selfe to the two generall heads of the Text: *Jeremiahs Content*, and *Jeremiahs Account.*

From the first, I observe; *How moderate gracious desires should be in these earthly things.*

From the second; *How good Ministers may upon warrantable grounds desire to remove from an unkind people.*

And first, I shall apply my selfe to the first, *Jeremies Content: O that I had the Cottage of a wayfaring-man in the wilderneſſe, that I might leave my people, and goe from them.*

Gracious desires should be moderate in these earthly things. I doe not say, The desires of grace should be moderate. For that is our great corruption, that in those things wherein unsatiableneſſe of desire is onely lawfull, our affections are too remisse; as in spirituall and heavenly things; and too intense in those things wherein unsatiableneſſe of desire is most unlawfull: as in temporary and earthly things. And therefore I say, If our desires are gracious, they are and should be moderate in earthly things. 1. *Generall Doctrine.*

Will you please to look upon your example in the Text, *Jeremiah* was one of noble birth, of great parts, of eminent gifts, of admirable courage, of unparalleld fidelity in his Ministery: and yet neither his birth, nor place, nor parts nor gifts, did make him ambitious: A cottage did content him who might deserve a palace.

Will you take another instance to this? It is that of *Agur*, *Give me not riches left I be too full, but feed me with food convenient for me. Give me not riches.* Prov. 30. 8.

Quis nisi mentis inops? You will scarce think him a reasonable man that should desire riches not to be given unto him? But stay a while, and heare his reason: *Left I bee too full.* He would not have his food to become his disease. You well know the danger of surfeits, you know it, but feele it not whileſt the sweet morsell is going down; but he that feares it, *puts the knife unto his throat, and moderates his appetite. Feed me with food convenient for me.* 1. *Victum*, *Food* he doth desire: 1.

2. So much of these outward things as may afford him a livelihood. 2. *Dimensum, Food convenient*, a portion suitable and competent to his place and calling. This is lawfull, and this is moderate.

John 14.6. Matth.6. 11. To these two instances will you please to take one Rule from him that is our *Rule*. He that blesseth our prayers, taught us to pray for our *daily bread*. 1. For *Bread*, *Panem indigentiæ*, so much as may supply our wants in our way: A *Jacobs* scrip to victuall us over Jordan. 2. *Our daily Bread*, *sine solicitudine*, without anxious thought for to morrow: *for to morrow* [saith the same divine Oracle] *will care for it selfe: Sufficient unto the day is the evill thereof.*

1. 2.

Nor did our blessed Lord and Saviour set this *Boundary* unto others, which he kept not himself: For he who had the fulnesse of Heaven and earth for his foot-stool, was yet content with his daily *Administrations*. You have now the proofe of the Doctrine: That *gracious desires are and should be moderate*. I might give you many Reasons for further confirmation of it; but time confines me to those only which offer themselves in the Text.

Matth.8. 15. Mark 15. 41.

The first is this:

Reason 1. That our *Content* should be suitable to our *Condition*. *Wayfaring-men* wee are by our *Mortall Condition*, and our *Spirituall Content* should be the *Cottage of a wayfaring-man*, onely that which may suffice us in our *way*.

Matth. 5. 22. Psalm 49. 13. Psal. 24. 6. The life of Man is not unfitly compared to a *way* wherein persons of divers conditions travell, and this is the brood of Travellers, we all meet in this one condition to be *wayfaring-men*. There are many conditions of the *wayfaring-man* which suit with ours, should I travell them all, I should scarce part with the *wayfaring-man*, before this travell were ended. I will onely restrain my selfe unto two. 1. What we are in respect of our *mortall Condition? Wayfaring-men.* 2. What we ought to be in respect of our *spirituall desires*. Content with our cottage in this wildernesse of sin.

This World is a through-fare either to Heaven or to Hell, and whether *Judas* goeth to his place, or *Peter* to his, we all are as a ship under saile, passing swiftly to our haven, and every moment of time doth hasten us to our last home.

The travailes of men indeed are to divers ends: Some to be great, others to be rich; some for knowledge, others for wealth, [few for grace.] And whilest for the increase of these, wee desire encrease of yeares, what doe wee desire, but that [which unto the carnall man is so

ſo undeſired] our haſtning to our journeys end: the way in which wee all meet, *the way of all fleſh.*

It is not without a myſtery, and this of our condition, that the worlds firſt entertainment of our Saviour was in an *Inne*, and his Mother fell in *travell* with him, whileſt ſhee was in *travell*. How much doe they miſtake their condition, that take their Inne for their home, and make their way their reſt. Luke 2. 7.

I cannot blame worldlings to *build them tabernacles here*, and to wiſh they might ever dwell in them, being with *Pharaohs Baker* loath to go out of their earthly priſons, becauſe they feare a worſe condition out of them. But you my Beloved, that have good hopes of Heaven, account your ſelves *ſtrangers and pilgrimes* here, and let your *affections*, your *converſations be in Heaven*, whileſt yet your commoration is in your removing tabernacles.

Should a *wayfaring man* be ſo taken up with the delights and profits of a forreigne Countrey, as to diſlike the Lawes and Government of his own, and ſo to diſlike it, as to take up armes againſt it: What doth he but make his travaile his exile, & may perhaps come ſhort of a pardon, when he deſires to returne home againe. Heaven is the Countrey, from whence our immortall ſoules did all ſet forth. Every ſinne is a warre againſt it, which if in diſdaine of our home wee doe maintaine, wee are not travailers, but traytors and fugitives, and may be to ſeek of mercy, when our travaile is ended.

My Brethren, minde your Condition, that's the firſt.

Secondly, Let your content be ſuitable to your condition. 1. 2.

When the *Iſraelites* travailed through the *Moabites* Countrey, they would meddle with nothing, but *neceſſaries* in their *way*; and when they were journeying into the Land of Promiſe, they left their *brick and clay* to the *Ægyptians*, and *borrowed* of them onely *Jewels of gold and Jewels of ſilver*; ſuch things as were portable in their way to the holy Land. Deut. 2. 6. Exod. 11. 2.

You that have a birth above the world, yee ſonnes and daughters of the Higheſt, fowle not your fingers with this world. Let the *Ægyptians* take their *brick and clay* unto themſelves, and *borrow* you onely of this earthly Mammon ſo much as may be portable in your way to Heaven; or, by an holy exchange into heavenly *treaſures*, may be tranſported thither before you. Matth. 6. 20. Luk. 16. 9.

Our forefathers that lived ſix and eight hundred yeares, were content with removing tents, and wee whoſe lives are but of three dayes

to theirs, muſt provide houſes ſo great, and inheritances ſo large, as if wee did forget that our *condition* is *mortall*, or that it is our duty, to ſuite our *content* unto our *condition*. Let worldlings beare with a chiding from the Poet; *O curvæ in terras animæ & cœleſtium inanes*: O yee crooked ſoules, bowed down unto the earth, and empty of all that is heavenly: why are yee ſo *ſerious* in *trifles*, and do ſo *trifle* in that which is moſt *ſerious*.

Fond Earthworme, give me leave to reaſon with thee a little; thou haſt provided for thy ſelfe a great and ſtately manſion, with ponds, and orchards, and vineyards, and all things that may delight and content thy *fleſh*, but what haſt thou laid up for thy precious ſoule, in thoſe οἰκοδομὰς ἀχειροποιήτους, *buildings made without hands, eternall in the heavens*. It will not be long, ere thy ſtately manſion will diſdaine to lodge thee. Thy delicate wife, thy tender children, and thy deareſt friends refuſe to keepe thee, yea be glad to bury thee out of their ſight: as *Abram* his beloved *Sarah*; and then think what will become of thy poore and naked ſoule. Are thy comforts no ſurer then his which ſaid, *Quò iturus ſum neſcio?* Whether I am going I know not. Haſt thou taken ſo much care for a life ſo tranſitory, for which a *cottage* might have ſufficed, and left an eternall felicity upon a peradvanture? I tell thee, and be not angry with me, if I tell thee the truth; the baſeſt vermin that crawleth upon the earth, is in a far better condition then thou art.

2 Cor. 5. 1.

O that men heaping up earthly riches, according to the utmoſt meaſure of their will and power, would yet learne to meaſure their will and power, according to the frailty of their mortall condition; and whileſt thy gaze ſo much on the *golden head* of their Babylonian Idoll, in which they glory, they could yet looke down upon the *feet of clay* wherewith they travell.

When I heare my fellow-travailer tell me of the danger of theeves and plunderers in my way; I begin to thinke of ſecuring the money I have about me, and if I were to ſet forth, I would carry no more with mee then is needfull in my way. I need not Interpret, *Breve iter magno viatico non inſtruitur ſed oneratur*; Large proviſions for a ſhort journey are not an help but a burthen unto it, and if wee cannot unloade our ſelves, it is not from the impoſſibility of the duty, but from the perverſneſſe of our affections, and wretched creatures that wee are, who for a temporary ſecurity, can doe that which for an eternall felicitie wee reject as impoſſible to be don.

I have now don with the firſt reaſon, why gracious deſires in theſe earthly things ſhould be moderate; Becauſe our *ſpirituall content* ſhould be ſuted to our *mortall condition.*

The ſecond now that offers it ſelfe in the Text is this; Becauſe the peaceable retiredneſſe of a mean and low eſtate is much more deſireable, then the trouble and danger of an high and great; and for this I conceive, was *Jeremies* deſire to retire into a *cottage in the wilderneſſe*, that his ſoule might be free from the ſtrifes and vexations that were in *Jeruſalem.* And for this probably *John Baptiſt* might retire to exerciſe his Miniſtry in the Wilderneſſe rather then in the Citie, becauſe he ſaw ſo much diſquiet and ungodlineſſe in it, as appeares by the ſharp reproofes of his Sermon to thoſe that came out of it. And *Moſes* doubtleſſe ſaw ſome rich content in a peaceable retiredneſſe, that he was ſo unwilling to leave his private enjoyment for a publick imployment, his following his father in lawes ſheep in *Midian*, to be the Leader of the people of *Iſrael*, although the Lord anſwered all his foure doubts, and took off all his excuſes in the third of *Exodus.* *Reaſon* 2.

Luk. 3. 7. to the 18.

David likewiſe ſaw very much in this, who was ſo willing to have changed his *Throne in Iſrael*, for a *porters office in the Lords houſe*; and reckoned *one day* there ſpent, to be better unto him, then *a thouſand in the tents of ungodlineſſe.* For his experience had taught him, that the *tempter* never gat ſo much advantage againſt him at *his fathers ſheepfold*, as in his *pallace at Jeruſalem.* Great eſtates and high Imployments, are but the bellows of pride and paſſion; if there be not a great meaſure of wiſdome and grace to keep the heart down. Pſal. 84. 10.

2 Sam. 11. 2.

Solomon likewiſe was not unacquainted with the comfort and content of a peaceable retiredneſſe, who had tyred himſelfe in ſearching out the *vanity and vexation* of high eſtates: *Better* (ſaith he) *is a ſallat of green hearbs where peace is, then a ſtalled oxe and contention therewith.* Eccleſ. 2. 8. 11. Prov. 15. 17.

Surely, *great eſtates* carry with them *great diſquiets*, and not leſſe in *mannaging*, then in *getting.* How much better might a man enjoy *himſelfe* in a mean and low eſtate? And how much better is it for a man to enjoy *himſelfe*, then to enjoy an *eſtate?*

He diſcovered a rich content in himſelfe, that boare for his diviſe a Torteis in his ſhell, with this Motto: *Mecum habito, I dwell with my ſelfe:* and he alſo, that gave another word to it; *Ubicunq; ſum, meus ſum, Whereſoever I am, I am my ſelfe.*

Seneca that divine Philoſopher, that was very ſtudious in ſearching out beatitudes, diſcovered this amongſt others: *Beatus eſt, qui ſibi ſe*

esse putat : he is happie that can finde his happineſſe within himſelfe, and Bias-like doth carry his treaſure and felicity with him. It is a poore and contemptible felicity, which one fit of an ague, ſtone, or gout, can deprive us of : and this is the top-excellency of all earthly comforts.

It was an enigma no leſſe elegant then acute of *Heraclytus*, who compared earthly-minded-men (coveting ſo much to be rich and great) unto thoſe that digged in ſilver-mines, who by all their hard toyle and care, got *Parvum in magno*, a little ſilver-oare in a great deale of dirty droſſe : how much better is it to enjoy *Magnum in parvo*, a great and rich *content* in a mean and low *eſtate*. And as Cosmographers, who contract the whole world into a little Mappe, to enjoy all in a little ; which he enjoyes, who in a little enjoyes God and himſelfe, whoſe eſtate doth not poſſeſſe him, but he his eſtate : and whileſt he is in the world, lives in Chriſt above it.

The wiſe and holy God doth not unequally diſpence his providences ; Some have *high* places, and *little comfort*, *great eſtates*, and ſmall *content* in them : others enjoy a *rich and great content* in a *meane eſtate*. Some with thoſe *Iſraelites* fare daintily, and whileſt the *fleſh is in their teeth*, there is *leanneſſe in their ſoules* : Others with *Daniel*, doe *eat their pulſe* with *quiet conſciences*, and doe enjoy a richer content in God, and his Chriſt, then the whole creature can afford the worldling without them.

It was an hot diſpute amongſt ancient Philoſophers, whether a private enjoyment, or publique imployment were more deſireable ? Howſoever *Seneca's* writings approved the publique, yet his deſires lead him unto the private : when being tyred with the temptations of *Nero's* Court, endeavoured if he might to have enjoyed himſelfe in a ſolitary retiredneſſe ; And though he placed not happineſſe in *Contemplation*, as other Philoſophers did, yet in *Tranquillity* : which he rarely enjoys who aſpires greatneſs, as he well ſhewed that laid down a Crown for the burthen of it.

Our Eccleſiaſticall Hiſtory reports of *Albertus Magnus*, that he was ſo affected with a peaceable retiredneſſe, as that he left his Biſhoprick of *Ratisbone*, to give himſelfe to his private ſtudies.

I doe not undertake to determine the queſtion, becauſe to a *wiſe* man, ſaith the Philoſopher both eſtates may be comfortable, much more comfortable to him that is *gracious*, without all diſpute, good the more publique it is, the more good it is : and *virtus in nobili plus*

placet, quia plus elaret, Vertue and grace the more eminent it is, the more beautifull it is, and beneficiall not onely in its imployment, but by its example: But, where grace and wiſdome is wanting to keep down luſt and pride, which are the uſuall pediſſequas of high imployments and great eſtates, there that lazie and unthrifty adage is made good: *Bene vixit qui bene latuit:* It had been ſome kinde of good to ſuch a man, that he had enjoyed leſſe opportunities of doing good, wherein he did evill. I preſume that many in theſe times doe wiſh with *Jeremy*, or the time may ſhortly come, (how ſoone they know not) that they might wiſh, they had lived in ſome obſcure cottage in the Wilderneſſe, rather then to have been acquainted with thoſe great temptations, in which their high places and imployments have enſnared them.

It is reported of the Hedge-hogge, which in our vulgar reproach is the character of a covetous man, that he goes to a pile of apples and gathers up as many as he can upon his prickles, and when he comes to his hole, he goes in with his *prickles*, but leaves his *apples* behinde him. How many are there that have wallowed themſelves in the *apples* of their ſweet *contentments*, which they have purſued with many *pricks* and gripes of *conſcience*, who when they ſhall deſcend, as ſhortly they muſt, to their holes of darkneſſe, they muſt then leave all the ſweet *apples* of their falſe delights behinde them, and can carry nothing with them, but the ſtings and ſtripes of a wounded conſcience. Will you heare what they ſay that have gon before them, what hath pride profited us? or what hath the pomp of riches brought us? All thoſe things are paſſed away like a ſhadow, and as a poſte that paſſeth by——but wee are conſumed in our wickedneſſe.

Is there now, that ſayes if I were not *Alexander*, I could wiſh my ſelfe *Diogenes*, if I were not called to a publique place, I could deſire a private retiredneſſe; ſurely, I could deſire it likewiſe in thy behalfe, if the Lord hath not given thee grace, to make thy place ſerviceable to him and to his Saints.

I have now done with the Doctrinall part of this portion of the Text, to wit, *Jeremies Content*, and I ſhall give you a very ſhort application of it.

And firſt, whither ſhall I look? Shall I look off from my ſelfe, or from any of you to carry home the reproof of this doctrine? Surely my brethren, there is ſcarce a mothers ſonne in this Congregation, that lies not under the juſt rebuke of this truth: I mean for our im- *Uſe 1.*

moderate desires of these earthly things.

Esaus hands we see every where hunting after the prey, *& quoquomodo rem*, all is good fish with the most, that comes to the net: but where doe we heare *Jacobs voyce? The Lord hath had mercy on me, and I have enough.* Or that of *Paul*, a Christian; *I have learned in whatsoever estate I am, therewith to be content.*

Gen. 33. 11. Phil. 4. 11.

Acts 9. 4. compared with Gal. 1. 6.

Paul a Pharisee had never learned this lesson, before he came to Christ, whose ambition hurried him to serve the lusts of the Councell at Jerusalem, in making havock of the Saints at Damascus. But when the heavenly vision had once struck downe his high thoughts, which lay with his body on the ground before the Lord Jesus; then, and not till then, had he learned all to be losse unto him, and Christ onely his gain.

Phil. 3. 8.

Christians, we speak much of contentment, and it is usuall to say, *I thank God I am content with what I have*; but certainly, if thou art not brought over from the world unto Christ, and doest not enjoy thy selfe in him, thou didst never yet know what contentment meaneth.

Habak. 2. 9.

The Prophet *Habakkuk* seeth the worldling loading himselfe with *thick clay*, and calls unto him, *Woe to him that coveteth an evill covetousnesse.* There is a covetousnesse which is good, to *covet* (as the Spirit directs us) *the best gifts*, and be you herein as covetous as your hearts can hold, and spare not. But there are other gifts which the Heathens call gifts of Fortune, because of their inconstancy: and of these is the evill covetousnesse, to covet to make *the House great*, and not *the heart good.* The same Prophet calls to such and tells them in plain language, that they *consult shame to their own house.* But how is that, you will say? Without all question, the covetous man takes counsell within himselfe, with *Edom*, to build his Nest on high: hee consults nothing but glory to his House; but consulting not with God and his Word in his wayes, the wise and holy Providence turns his counsels into foolishnesse, and the glory of his House into shame.

1 Cor. 12. 31.

Habak. 2. 10.

Little do many think how soon and how sad the Accounts may be to them and to their families, who have raised their houses by the undoing of their brethren. Some that have willingly emptied themselves to make them full, and others that have been drained by them to make their morsels fat, and their cups to over-flow. *He hath swallowed down riches, (saith Zophar in Job) and he shall vomit them up again*; but when *Judas* would have vomited up his prize of blood, it

Job. 20. 15.

This is all I ſhall ſay more to this point, He onely is a poore man that is ever in wants, and he is ever in wants that covets to be rich: and, which is farre worſe, a worſe tyrant there cannot bee then a mans own luſts, nor a worſe ſlave then he that ſerves it. And what doth he that covets to be rich having a ſufficiency, but covet to ſerve his unſatisfied luſt; at leaſt as he that weares a thin ſilk cloake upon a thick fur'd gown, doth ſhew the wantonneſſe of his ſpirit, not any uſefull imployment he makes of it: even ſo when ſuperfluity and not neceſſity doth excrutiate the ſoule with worldly cares, it argues the mind full of vanity, and the heart full of pride.

But ſecondly, I would rather exhort you, and O that I had argument ſtrong enough to perſwade the worldlings reaſon, that there is reaſon enough, hee ſhould be perſwaded to moderation: If from nothing elſe, yet from the things themſelves which he ſo much covets. *Uſe 2.*

For firſt, Riches and great eſtates, at their beſt cannot make the poſſeſſors thereof better: nay, he muſt be exceeding good, that is not made much the worſe by them; for hee that travelleth in his abundance, *walketh upon ſnares*, and had need of much grace to keep his ſoule, that he be not entangled and undone by them. 1. 2 Tim. 4. 9.

Secondly, look upon thy proſperity and glory at the higheſt, it is but as thy ſhadow in the Sunne, the leaſt cloud over-caſts it at high noon; and that which in the morning is before thee, in the evening is behind thee: and all is but *mane & veſper*, of adayes continuance, ſo ſoon paſſeth it away, and we are gon. 2.

O that theſe reaſons now, would make your reaſon to yeeld to *Jeremies Content*: a *Content* ſuitable to your mortall *Condition*. *O that I had the Cottage of a wayfaring-man in the wilderneſſe.*

That was the firſt General of our Text, which I have now compaſſed, *Jeremies Content*. I had a deſire to have given you his *Account* why he deſired his *Cottage in the wilderneſſe, That I might leave my people, and go from them.* But I know the limits of your time in theſe morning Exerciſes, and I ſhall not exceed.

Reader, here were ſome counſels added upon the ſecond point which follow in the end of the ſecond Sermon.

The second Sermon.

THE ACCOMPT OF A MINISTERS REMOVE: OR, *JEREMY* DEPARTING FROM *HIERUSALEM.*

Caveat magistratus nè stipendia a piis majoribus instituta diminuat, vel diminui & interverti patiatur, Deus enim vindex borum omnium, & famem ministrorum sequi solet fames verbi in ingrata illa regione.

Joh: Gerhard loc. com. de Magistrat. polit. sect. 185.

Hebr. 13. 17.

Obey them that have the over-sight over you, and submit your selves, for they watch for your soules, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you.

LONDON;
Printed by *Matthew Simmons.* 1648.

TO THE
RIGHT WORSHIPFULL,
FRANCIS BULLER,
ESQUIRE,
Member of the House of
COMMONS;

Abundance of Grace, and assurance of Glory.

Noble Sir,

THIS *Account of a Ministers Removall, being pressed into publicke, doth hand unto me this publick acknowledgement of what I owe unto your Family, for my first induction into a Pastoral charge; wherein, although it pleased God to make my Cup exceeding bitter by two that bore the marks of Gods manifest displeasure, theone killed by the Sword of his Comrade in an Alehouse; the other stigmatized as* Cain, *a fugitive from Gods House, and from all Civill Societies, for eight or nine yeares together: yet it pleased God to make my comforts superabundantly sweet in some spirituall*

seed

seed there, the growth whereof I saw, especially in that Ordinance of Catechising, wherein your Family blessed the Congregation with a fruitfull example.

It is our happinesse if we may be serviceable to God, and to his Church in our generations, and then is greatnesse both honourable and comfortable, when it is acted by grace.

The good God of heaven encourage your power and parts to shine as a light upon an Hill, to all that are in the valley beneath you, and make you happy in the saving comforts of your Family. Which is the earnest prayer of

Your Worships and your Families
most humbly devoted,

JOHN FATHERS.

THE

THE ACCOUNT OF A MINISTER: OR, Jeremy *departing from* Jeruſalem.

The Second Sermon.

JEREM. 9. 2.

O that I had the Cottage of a wayfaring man in the wilderneſſe, that I might leave my people, and goe from them.

WE have lately in another Exerciſe, and place, lodged *Jeremy* in his *Cottage*, and in him and it, have obſerved, how moderate gracious deſires are, how ſuitable a mean *Content* is unto a mortall *Condition?* and how much better a low and peaceable eſtate, then an high and troubleſome? We are now to look back unto *Jeruſalem*, and to ſee how it ſtands between *Jeremy* and his people, that he is ſo preſt to leave them, to examine the *Account* or reaſon of his former deſire. From whence (not to loſe time in opening particulars) ſome of you may remember, that I preſented to you this generall Obſervation:

That good Miniſters may, upon warrantable grounds, deſire to remove from an unkind people. 2. *Generall Doctrine.*

In purſuance of this Doctrine, we ſhall make out two Queſtions, which if we doe not bring into queſtion, the people will for us.

1. How

Queſt. 1. How a good Miniſter can have a bad people, and the fault not his?

2. 2. How a good Miniſter can leave his people, be they never ſo bad?

1. *Queſt.* For the firſt, how a good Miniſter can have a bad people, and the fault not his, whoſe work it is to make bad people good. Surely, ſay ſome, the fault muſt needs be the Miniſters that his people are ſo bad; for *da Ambroſius & habebis Theodoſios*: Let the Miniſter be good, and the people will be eaſily wrought unto good by him: But either his life is amiſſe, or his labours too remiſſe; either he is too looſe, or too preciſe in his converſation; or too profound, or too plain in his doctrine; either he wants bountifulneſſe, or peaceableneſſe, humility or familiarity: Or perhaps the people may want themſelves in all theſe.

I deny not but the fault may be ſomtimes the Miniſters, & good Miniſters may have their faults, and his diſcomfort ſure it is, that his people are no better, and his diſcomfort is the peoples diſprofit: *Obey them that have the overſight of you, and ſubmit your ſelves, for they watch for your ſouls, as they that muſt give account, that they may doe it with joy, and not with grief, for that is unprofitable unto you*: unprofitable unto you (ſaith the Apoſtle) that you ſhould make their lives grievous, who ſpend their lives to make yours good.

Heb. 13. 17.

But ſay my beloved, ſhew me the fault if you can, in *Jeremies* life, or labour, and yet his people ſo bad, as that he was not onely weary of them, but of his life too, becauſe hee could make theirs no better. Perhaps you will ſay he was paſſionate; It is true, he was, but it was in compaſſion of the peoples good, and in zeale to Gods glory. You will ſay he was ſtout and ſtiffe, and it was needfull he ſhould be ſo: for the Lords charge unto him was, *Let them return unto thee, but return not thou unto them.*

Jerem. 20. 15.

Jerem. 14. 17, 9.

Jerem. 15. 19.

The Miniſtery of the Word muſt not comply with the froward humours and wayes of men, but their untoward wayes and humours muſt yeeld unto the Miniſtery of the Word. Yea, but his Miniſtery was of heavie things: yea, and he would not abate one ſyllable of his meſſage, though he ſaw the Kings wrath, the Nobles frowns, and the ſtinking Dungeon before him.

Jerem. 36. 32.

But what ſay you then to *Iſaiah*? He was a man for theſe times, he was ſtiled *the Evangelicall Prophet*, and as *David* ſpake of *Abimaas*, *He is a good man, and bringeth good tidings*. His propheſies were (for

Sam. 19. 27.

the moſt part) Goſpel; he did myſteriouſly and ſweetly hold forth Jeſus Chriſt, and yet if you will beleeve him, he had as little comfort amongſt his people, as other Mininiſters might have amongſt theirs. *I have laboured in vaine* (ſaith he) *and ſpent my ſtrength for nothing*, Iſai. 49.4.

But what ſpeak I of the ſervant? the Lord it is, of whom this propheſie ſpeaks, as appeares by that which followes, verſe 6. *I will alſo give thee for a light of the Gentiles, and for ſalvation unto the ends of the earth.* Which words the Apoſtle *Paul* in his Sermon at *Antioch*, bringeth home unto that admirable piece of that *great myſtery of Godlineſſe, Chriſt preached unto the Gentiles.* And now for Chriſt, the Sunne ſaw never any mans life more inoffenſive then his. His Doctrine was with authority, he was a Teacher ſent from God, and taught the word of God truly, his greateſt oppoſites being his witneſſes: and yet it is the ſucceſſineſſe of his owne Miniſtery unto the circumciſion, of which himſelf by the Prophet complaineth, *I have laboured in vain, I ſpent my ſtrength for nothing.* Of him alſo the Divine Evangeliſt teſtifieth, that *He came unto his own, and his own received him not.* It is more then manifeſt, he gave that bleſſing to the Miniſtery of the Apoſtles, which he with-held from his owne: There were more converted at one Sermon of *Peter*, then wee can read of by Chriſt in all his life time: ſuch was our Lords condeſcention to honour his Ordinances in his ſervants more then in himſelfe.

Acts 13.47. 1 Tim. 3. 16. 1 Pet. 2. 22. Matth. 22. 16. Luke 20. 21. John 1. 11.

Now by two or three witneſſes truths may be eſtabliſhed; but if for further confirmation you deſire reaſons, why a good Miniſter may be ill matcht with a bad people, and the fault not his, may you pleaſe to conſider theſe:

1. Mininiſters may ſay as *Jacob*, *Are we in Gods ſtead*, who hath with-held from us the fruit of our Miniſtery, whoſe prerogative alone it is to make the ſterill heart fruitfull, and to beget the new creature in the barren conſcience: the labour is our work, the bleſſing is his. *Reaſon* 1. Gen. 30. 2. 1 Cor. 3. 7.

2. Our ſpirituall Seed is not alwayes viſible, ſome may lie under the clods. A remnant may return, though the generality be ſtark naught. 2. Iſaiah 10. 22.

3. What if the Lord be pleaſed to ſend his *Ezekiels* to a rebellious Houſe, that will not heare them. Gods glory is never the leſſe, though ours be under foot. His Word doth the work for which hee ſends it; and if the people know no more, yet this they ſhall know, that the Lord hath ſent a Prophet amongſt them. He was not wan- 2. Eza. Iſai. 15. 11. Ezek. 2. 5.

ting to their good in outward means, if by not improving them, they had not been wanting unto their owne.

Give me leave now to make ſome ſhort application of this point, and I have two words to ſay, to People, to Miniſter.

Uſe 1. 1. To the People; and let me beſeech you good people, do not lay thoſe burthens on your Miniſters ſhoulders, which belong unto your own. It is one of the damnable ſtratagems of Hell to keep the people from profitableneſſe under the Miniſtery of the Word, by miſrepreſenting unto them the cauſes of their unprofitableneſſe; and it is one of the mighty methods of Satan, to perſwade them to charge the cauſes any where, then where they ought, upon their own hearts.

Yet one word more, (good people) beare, and I pray beare with your Miniſters complainings under your unprofitableneſſe: for ſurely their diſcomforts are exceeding great, not as you give out, for their want of outward comforts: [For without all queſtion, God will never leave a godly Miniſter unprovided for. If he ſtraghten him in one place, he will make room for him in another.] But becauſe Gods glory and your ſoules are dearer unto them then their lives. *Moſes* for the glory of Gods name, was contented to have his owne blotted out of the book of life; and *Paul* for the ſalvation of many, was preſt in zeale to have parted with his own.

Exod. 32. 32. Rom. 9. 3.

Nay, beloved, I will ſpeak a bold word and a true, your ſoules are much dearer unto your Miniſters, then they are unto your ſelves. For did you beſtow but halfe thoſe paines and cares about your own ſoules, which they beſtow upon yours, how good, how much better would they be!

How prodigall are many of the ſonnes of *Adam*, to barter away the pretious purchaſe of Chriſts blood for an Apple, their Birth-right for a meſſe of pottage, their ſoules upon every ſlight temptation, when it coſts their Miniſter many a night watches, many a painfull ſwets, many a carefull thoughts, and heavy Ephialtes, to recover the ſpoile out of the ſtrong mans hands again.

Uſe 2. To my fellow-labourers in the Goſpel, ſuch as doe ſee their ſeed and travell of their ſoule, whoſe lot is fallen unto them in a faire ground, and they have a good Congregation: *Felices nimium bona ſi ſua norint*, I would have them to bleſſe God much for this rich mercy, who have caſt their lot amongſt a people reverently affected unto their Miniſtery. And I would perſwade them with all tenderneſſe of ſpirit

ſpirit and condeſcenſion to blow up every ſparke of good, which they ſee amongſt their people.

A word more I have to my fellow-ſufferers, who are diſcomfortably matcht with an unkinde and untractable people, though their comfort be leſſe then others, yet their reward may not: for our reward is not according to our ſucceſſe, but according to our labours. *I have laboured in vaine, I have ſpent my ſtrength for nothing*; ſaith Chriſt, ſaith *Eſay*: *But my Judgement is with the Lord, and my work with the moſt High. Though Iſrael be not gathered; yet ſhall I be glorified.*

The clouds doe kindly ſerve divine providence in dropping down their fatneſſe, though the earth be not fruitfull, and the Sunne in giving out his influences, though the clay be hardned; ſhould wee caſt our pearles before ſwine? Which doe not onely refuſe our pearles, but rend our perſons. Our pearles are not the leſſe precious, nor our kindneſſe the leſſe acceptable unto Jeſus Chriſt; for whoſe ſake wee both labour and ſuffer.

I remember a paſſage between Chriſt and *Peter*, Chriſt coming into *Peters* ſhip to preach, after he had don his Sermon, bad *Peter* to caſt out his net into the Sea, for a draught of fiſh, why Sir, ſaith *Peter*, I have fiſht all night, and have caught nothing; nevertheleſſe, at thy command, I will let down the net. And the holy Story ſaith, *He encloſed a great multitude of fiſhes*. You know what Chriſt intended in this, to ſhew *Peter* what he ſhould expect when he ſhould ſhortly be made a fiſher of men. He might fiſh all night, and all day too, and catch nothing, if Chriſt be not with him: nevertheleſſe, having a word of command from Chriſt, he muſt doe his worke, and waite upon Chriſt for the word of his bleſſing. Luke 5. 4, 5.

I have now diſpatcht the firſt Queſtion: How a good Miniſter may have a bad people, and the fault not his. The ſecond comes on, How a good Miniſter may lawfully leave his people, be they never ſo bad: And here, I ſhall make out the Solution in foure particulars. 2 *Queſt.*

1. I ſhall ſhew what the intereſt and propriety is between the Miniſter and his people. 1.

2. How farre that propriety and intereſt doth binde the Miniſter to ſtay with his people? 2.

3. In what caſe he may remoove: and what *Jeremies* caſe was here. 3.

4. What may be the warrantable ends and grounds of removall in ſuch a caſe. 4.

Theſe ſad and troubleſome times have occaſioned many remooves of Miniſters, and their remooves many diſputes among the people. A word to theſe will not be unſeaſonable in theſe times.

1 Queſt. And firſt what the Intereſt and propriety is between Miniſter and people. *O that I had the cottage of a wayfaring man in the Wilderneſſe, that I might leave my people. My people*, ſaith *Jeremy*. But how ſo. The Prophets were not aſſigned unto peculiar charges, as the Prieſts were at *Jeruſalem*, and the Levites unto their particular Cities; and yet *Jeremy's* delegation wee ſhall finde to be chiefly to the head Citie, as appeares by Chapter the firſt of this Prophecy, and ver. 18. Where his Commiſſion is directed unto the Kings of *Judah*, and to the Princes and Prieſts that were in *Jeruſalem*. In order whereunto wee ſhall reade Chapter 5 ver. 1. and 5. He went up and down the ſtreets of *Jeruſalem*, to finde out one righteous and pious man. Upon this ground it is not improbable that he calls thoſe of *Jeruſalem my people*, to diſtinguiſh them from thoſe in the Wilderneſſe of *Judea*, of *Ziph*, or of *Maon*; into ſome one of which he might deſire to remoove: *O that I had the cottage of a wayfaring man in the Wilderneſſe, that I might leave my people.* But whether wee confine *Jeremy's* Dioces unto *Jeruſalem*, or enlarge it over all *Judea*, a propriety of relation he had, and every Miniſter hath in that people to whom the Lord doth ſend him.

Obſerv. *Miniſters and people have mutuall intereſts one in the other.*

1 Cor. 4. 15. Gal. 4. 19. St *Paul* claimes as genuine and naturall right in his *Corinthians* and *Galatians*, as their father that did beget them, or their mother that did travaile in birth for them. Notwithſtanding it was not *Paul* that did beget the *Corinthians*, but the Lord by him. Nor was it he that did bring forth the new creature in the *Galatians*, but the Spirit by him. Such is our good Lords condeſcenſion unto his worthleſſe Miniſters, as that he doth oft times in Scripture transferre over, as it were his right unto his Miniſters, by aſcribing that unto their power, which belongs unto his own, and allowing them to aſſume that right in his people, which none can truly challenge but himſelfe; as he ſaith to

Deut. 9. 12. *Moſes*, *Thy people* which *thou* haſt brought out of *Ægypt*; when the people were neither of *Moſes* conſtitution, nor of his bringing out of *Ægypt*, but the Lords.

Uſe 1. A word of uſe to this. Surely the intereſt is very great between Miniſter and people, and the bond very ſtrickt, both to enforce the Miniſters care, and the peoples love, nor can indeed the Miniſter be careleſſe, or the people unloving, if this propriety of relation be laid home.

The more I wonder at their unnaturall unkindneſſe, who doe not onely forſake, but diſdaine, yea and reproach thoſe Miniſters, by whom if ever they were begotten in the Lord, they muſt confeſſe they were begotten through them. 2.

But now the ſecond Queſtion is, How farre this propriety and intereſt between Miniſter and people, binds the Miniſter to ſtay with them? 2 *Queſt.*

I conceive, they urge it by much too farre, that would have it as fixt and abſolute, as between man and wife, To have and to hold, for richer, for poorer, for better, for worſe, till death us depart.

Be the Miniſters condition or peoples carriage what it will, the Miniſter in their opinion can no more lawfully leave his people, then a man his wife. Would theſe likewiſe allow the wife, to have no right in what is hers, but what is her husbands? I trow they would not. I heare the Apoſtle ſay unto his *Corinthians*, I have eſpouſed you unto one *husband*, which is *Chriſt*, but he doth not ſay, I have eſpouſed you unto one *husband*, which is *my ſelfe*. 2 Cor. 11. 2.

But grant the relation to be ſo fixed, as between man and wife, yet there are ſome caſes in which man and wife may ſeparate: And that is now our Third labour to finde out that caſe.

Good people that are unwilling to leave their Paſtour wee cannot blame to queſtion, whether their Paſtour might lawfully leave them. *Et Utinam*, I would to God—— But this is not the caſe between *Jeremy* and his people. 3 *Queſt.*

Leo hath a decree againſt thoſe, who doe remove from ſmall livings unto great: *Si quis mediocritate ſedis ſuæ diſpecta adminiſtrationem loci celebrioris ambiret, non ſolùm a Cathedra pellatur aliena ſed careat & propria.* I need not interpret to thoſe by whom I deſire to be underſtood. *Qui ad curas pervenerint tanquam ſine cura victuri, honori totùm dati, ſanitati nihil.* Who as thoſe Eccleſiaſticks in *Barnards* time purſue their own preferment, not the peoples welfare.

The Councell of *Chalcedon* hath another *Canon*, not much unlike the former, againſt removing from a Country to a Citie-charge; The caution in both is: *Si quis ambiret*, if authority draws the Miniſter; But *Si majorum authoritate inductus*: If authority calls the Miniſter, and (I will adde too) the love of the Congregation, the caſe is otherwiſe: But neither of theſe caſes doth hitt ours; for *Jeremy* was contented to have changed his *province* in *Jeruſalem*, for a *cottage* in the Wilderneſſe.

That clauſe then in the eighteenth Canon of the Councell of *Antioch* better fits us: *Si non vitio ſuo, ſed plebis contradictione paſtor abieris*; If the removall of a Miniſter, be not occaſioned by any miſcarriage in the Miniſter, but provoked by the ill carriage of the people: And ſo it was here: *O that I had the cottage of a wayfaring-man in the Wilderneſſe, that I might leave my people, and goe from them.* Doe you aske why? *Jeremy* will tell you in the words below my text, that his people were ſo bad, he could not tell how with any comfort to live longer with them. And how bad they were, I had rather you ſhould there reade, then I report unto you.

4 *Queſt.* And now I come to the fourth and maine point of the Doctrine, to ſet forth unto you, what thoſe warrantable ends and grounds are, upon which a Miniſter may leave his people: And here are two things which wee ſhall open unto you.

1. 1. The lawfull ends which muſt be in a Miniſter.

2. 2. The ſinfull provocations that may be in a people.

1. 1. Wee will enquire what were *Jeremy's* ends, for which he deſired his remoovall into the Wilderneſſe; And his ends I conceive, may be three.

1. 1. The ſucceſſe of his Miniſtry.

2. 2. The ſafety of his perſon.

3. 3. The tranquillitie of his conſcience.

In reference to which, I ſhall reminde you of that threefold acception of this word *Wilderneſſe* in Scripture, which I mentioned in the opening of the Text. Suitable to *Jeremy's* threefold end of remoovall.

1. 1. It is taken metaphorically for a rude and untaught people, and *Jeremy* might hope for better ſucceſſe of his Miniſtry in ſuch a Wilderneſſe then in *Jeruſalem*.

2. 2. It is taken literally, for a place not at all inhabited, and perhaps *Jeremy* might expect more ſafety of his perſon amongſt wilde beaſts, then amongſt wicked men.

3. 3. It is taken more ſtrictly for a place inhabited, but not fully peopled, and *Jeremy's* ſoule vexed with the ſinnes of *Jeruſalem*, he might deſire the peace and comfort of it, in ſome ſafe and ſolitary retiredneſſe: *O that I had the cottage of a wayfaring-man in the Wilderneſſe, that I might leave my people, and goe from them.*

I ſhall now overlooke theſe againe; and hand you out ſome few obſervations from them, and then apply unto the generall Doctrine.

The firſt lawfull end in a Miniſters removall, is the hopefull ſucceſſe of his Miniſtry, and for this *Jeremy* might deſire a cottage in the Wilderneſſe of *Judea*, of *Ziph*, or of *Maon*, expecting better ſucceſſe of his Miniſtry, in ſuch a barren place, then in *Jeruſalem*, which was fruitfull in wickedneſſe.

1 *End.*
Vtinam liceat mihi agere in ſolitudine ut non cogar per vocationē meam ſervire iſti impio populo. Pomeran. in Loc.

Sancta ruſticitas cœleſti regno optior, quam docta malitia, The poore and ſimple uſually give that entertainment unto the Miniſtry of the Word, which the great and worldly wiſe do not neglect only, but deſpiſe: for worldly greatneſſe thinks it ſelfe too great, & fleſhly wiſdome too wiſe to be ordered by that which they call, *the fooliſhneſſe of preaching.* Therefore hath *the Lord choſen the weak and fooliſh things of the world, to confound the wiſe and mighty.* And Wiſdome will tell you, that her preparations are for the ſimple, and ſhee hath reaſon for it: *Becauſe there is more hope of a foole, then of him that is wiſe in his own conceit.*

Obſerv.
1 Cor. 1. 27.
Prov. 9. 4. 26. 12.

When *John Baptiſt* ſent his Diſciples to know of Chriſt, *Whether he were the Meſſiah, or whether they ſhould look for another*; Chriſt told them of the Wonders which were done by him: *The deafe heare, the blind receive their ſight, the dead are raiſed to life*, and amongſt other wonders of his Kingdome, he brings in this with (if not above) the reſt; *The poore receive the Goſpel:* Our latter Engliſh reads it, *To the poore is the Goſpel preached.* But that is no wonder; for to poore and rich the Goſpel is preached. But this is the wonder to the ſcornfull world, and indeed a great ſecret it is of Chriſts Kingdome, that the poore receive the Goſpel better then the rich.

Matth. 11. 5.

It was no Paradox to him that ſaid; The Devill hath more a doe to winne the ſimple, then the ſubtile, and the Miniſter leſſe: Becauſe the worldly wiſe are ſooner enraged by the Miniſtry of the Word, then wonne by it: For that the Miniſtry of the Word croſſes with the contentments of the world, and the wiſdome of the Spirit bids open warre againſt the wiſdome of the fleſh; Whereas in the poore and ignorant temptations againſt the Word being leſſe, the entertainment of it is eaſier.

To apply a little. I would by the poore and ignorant, provoke the rich and worldly-wiſe to an holy envie. I do not ſay, but ſome mountaines may be brought low, and ſome hills plowed as well as the vallies. Our net as *Peters* may ſometime catch great fiſhes as well as ſmall, and when great fiſhes come to our net, and break not through, the labour is not better anſwered, then the labourer comforted. But where wee labour all nights and catch nothing, ſurely neither *comfort* nor *Chriſt* is there.

Vſe 1.

UMI

Uſe 2. The labour of our Miniſtry is greater to lay the *foundation*, then to make *ſuperſtructures*; But if the labour prove effectuall, the comfort is exceeding: for this wee need not travaile the Deſerts of *America*. There are too many *Wilderneſſes* within the borders of our *Iſrael*. Congregations which with *Zebulon* and *Nepthali* yet ſit in darkneſſe, and in the ſhadow of death. Should my Brethren enforce themſelves with *Paul*, to preach the Goſpel where Chriſt is not named, they might poſſibly with *Paul* finde better entertainment amongſt the *Barbarians* at *Malta*, then proſelytes at *Jeruſalem*. I meane amongſt thoſe that are humbly ignorant, ſooner then thoſe that are conceitedly knowing. And this is now the firſt end of *Jeremy's* deſire of removall, the hopefull ſucceſſe of his Miniſtry in the Wilderneſſe; *O that I had the cottage of a Wayfaring-man in the Wilderneſſe, that I might leave my people, and goe from them.*

2 *End.* The ſecond end of *Jeremy's* defired removall, was the ſafety of his perſon: and here wee take *Wilderneſſe* for a Deſert of wilde beaſts, and as *Jeremy* might hope for more comfort of his Miniſtry amongſt a rude and untaught people; ſo more ſafety of his perſon, among wilde and ſavage beaſts. You will take it as a very hard ſaying, but it is more hard and heavy that it ſhould be true, yet too true it is, that

Obſerv. *The ſervants of God have found more ſecurity amongſt wilde beaſts, then amongſt wicked men.*

Gen. 3. 15. That decree in Paradiſe of enmity between the Womans and the Serpents ſeede, is both literally and myſtically true. The naturall ſeede is not ſo envious to man, but the ſupernaturall is much more envious to the Chriſtian man. The Woman in the twelfth of the *Revelation* fled for her ſecurity into the Wilderneſſe, and her bleſſed man-childe the Lord Chriſt was ſafe in the Wilderneſſe, who ſuffered in *Jeruſalem*. *Daniel* found more mercy from the Lyons, then from the *Babylonians*. And the Ravens which of all birds are moſt envious to man, were more pittifull to the Prophet then man was. *Euſebius* reports of certain Chriſtians of *Tyre* in *Phœnicia*, whoſe bodies were expoſed unto wilde beaſts, and whileſt the beaſts by an inſtinct of reverence abſtained from them, they did not yet eſcape the cruelties of men, more rabid then the beaſts.

Mat. 4.
Dan. 6. 22.
1 King. 17. 6.

Uſe 1. My Brethren, Let us all take this home, and wonder what wee are by nature. The kingdome of Jeſus Chriſt in the 11. of *Iſa.* is ſet forth by wilde beaſts changed from the rabidneſſe of their natures, and the kingdomes of men in the 7. of *Daniel* by wilde beaſts that doe continue

and

and exerciſe their native fierceneſſe: the kingdomes of men will prove little better then the kingdomes of beaſts, where the kingdome of Chriſt is oppoſed. *Homo homini lupus:* there is no beaſt more ſavage by nature then man is, unleſſe the Kingdome of Chriſt doth either regenerate or reſtrain him.

There is much in that, & I deſire it may be noted, the holy Scriptures do often tutor the reaſonable *man* by unreaſonable *beaſts*; becauſe man being in honor little lower then the Angels, by his fall became worſe than beaſts: Beaſts yeelding that obedience to God, and ſervice to man, which men deny both to God and man. *Baſil* of *Seleucia* not improperly obſerves, that the beaſts before the flood were more tractable to the command of God, and to the miniſtery of *Noah*, then the men of the old world were: for they entred into the Ark and were ſaved, the other refuſed, and periſhed.

Let us think how dreadfull the day will be, when not onely the men of *Nineveh*, a *Wilderneſſe* of untaught *people*, but the Lions of *Babylon*, a *Wilderneſſe* of ſavage *Beaſts*, ſhall riſe up in judgement againſt the men of this generation, and condemne them; who dor moſt cruelly bite and devour one the other, whileſt the beaſts of the field are at peace with us. *Uſe* 2.

This is now the ſecond end of *Jeremy's* deſire of removall, the ſafety of his perſon, which he would rather venture in the wilderneſſe, then in *Jeruſalem*. *O that I had the Cottage of a Wayfaring-man in the Wilderneſſe, that I might leave my people, and goe from them.*

The third end of *Jeremy's* deſired removall, was the tranquillity of his conſcience, being grieved with the abominations that were in *Jeruſalem*, he deſired to retire into the wilderneſſe. *How much better is an harmleſſe and homely retiredneſſe, then the merry-madneſſe of ungodly Societies?* An Hermites life then a Ruffians? To be alwayes without company, then not to keep good? To dwell in the wilderneſſe, then in the tents of wickedneſſe? You know whoſe complaint it is, *Woe is me that I am conſtrained to dwell in Meſhek, and to inhabit the tents of Kedar, my ſoule hath too long dwelt with them that are enemies to peace.* And yet I heare him ſay elſewhere, *The lines are fallen unto me in pleaſant places, and I have a goodly heritage. Bona terra, mala gens.* In regard of the place, ſo it may be; but in regard of the people, *woe is me.* *End* 3. *Melius eſt habitare in extrema ſolitudine, quã inter tãta hominũ ſcelera commorari.* Hier. in loc. Pſalm 120. 5. Pſalm. 16. 6.

That holy reſolution of good old *Jacob* in *Gen.* 49. and the ſixth, is that which I ſhall apply for caution againſt evill Societies, *Into their* *Uſe* 1.

ſecret let not my ſoule come, my glory be not thou joyned with their Aſſembly. Or that prayer of *David*, Pſalm 141. verſ. 4. *Lord let not my ſoule eat of their delicates.* *Lots* eye was great upon the fat and pleaſant vallies of
Gen. 13. 10. 19. 12. *Sodom*, but his righteous ſoule was vexed with the deteſtable wickedneſſe of the people, and becauſe he did not diſlodge himſelf, the Lord did ſuddenly fire him out. *Eſt aliquid mali, vicinum eſſe malo*, it is bad to live by bad neighbours. If we feare not an houſe infected, we ſhould dread an houſe on fire. The houſe infected is their ſinne, the houſe on fire is their judgement; and in as much as we are partaRev. 18. 4. kers of their ſinnes, we ſhall be partakers of their judgements. *Jeremy*, to avoid both, deſired to retire wi h ſafety into the wilderneſſe, rather then to live in *Jeruſalem* with fire over his head: *O that I had the Cottage of a wayfaring-man in the wilderneſſe, that I might leave my people and goe from them.*

I have now done with the ends which might be lawfull in the Miniſter to deſire his removall; I come to the provocations which are ſinfull in the people to inforce his removall. And *lawfull ends,*
Obſerv. *and ſinfull provocations joyned together, will certainly warrant a Miniſters removall.*

There are foure great provocations wherewith *Jeremy* doth charge his people.

1. 1. Their intractableneſſe to the miniſtery of the Word.
2. 2. Their unmercifulneſſe, in with-holding maintenance.
3. 3. Their deſperate Apoſtaſie.
4. 4. Their bitter perſecution.

Now I charge none with theſe, but ſhall ſhew how lawfull the removall is where theſe may be charged.

1. *Provocation.* The firſt provocation of the people is; their generall inflexibleneſſe unto good, and intractableneſſe under the miniſtery of the Word. Of this our Prophet complains, Chap. 5. v. 12. That the men of *Judah* had belied the Lord their God, and accounted the words of his Prophets as wind. And Chap. 8. v. 9. They had rejected the word of the Lord, and there was no underſtanding left in them.

Now this is a very ſad provocation unto a Miniſter, which may not unjuſtly occaſion his removall, as appeareth by that clauſe in the Miniſters commiſſion, *Luke* 10. v. 10, 11. *Into whatſoever Citie you enter, and they receive you not, goe your wayes into the ſtreets of the ſame, and ſay, even the very duſt of the Citie which cleaveth on us, we doe wipe off againſt you.*

And

And according to the tenor of this Commiſſion, *Paul* and *Barnabas* ſhooke off the duſt of their feet againſt the unbeleeving Jewes at *Antioch*, and told them, *It was neceſſary that the word of God at firſt ſhould have been ſpoken unto you: but ſeeing you put it from you, and judge your ſelves unworthy of everlaſting life; Lo, we turn to the Gentiles.* Acts 13. v. 51. and 46. And in Acts 22. v. 18. The Lord charged the Doctor of the Gentiles to make haſt, and to get him quickly out of *Jeruſalem*, upon this ground, becauſe, ſaith he, *they will not receive thy teſtimony concerning me.* And when *Paul* had a great deſire to ſtay at *Jeruſalem*, as appeares by his reaſoning with the Lord, v. 19. and 20. No, ſaith Chriſt, do not plead for thy ſtay, but haſte thee to be gone, for I have a purpoſe to remove thee *farre hence to the Gentiles*, verſ. 21. What ſhould God doe with ſuch a people with whom his Word can doe no good? If they ſay to God, *Depart from us, we will have no knowledge of thy wayes*, it is time for God to ſay to his Miniſters, Depart from them. *Ex ore ſuo*, out of their own mouth will I judge this people, becauſe they would not have the knowledge of my wayes, they ſhall not. And this is now their firſt provocation, their untractableneſſe to the miniſtery of the Word.

The ſecond provocation in the people is, Their unmercifulneſſe in with-holding maintenance from their Miniſters. The Princes of Jeruſalem would have ſtarved *Jeremy* in the Dungeon, if an Æthyopian had not been more pittifull unto him then any Iſraelite was. 2. *Provocation.* Jer. 38. 9. 1 Cor. 9. 13.

Maintenance is allowed on all ſides, that he who *waits* at the *Altar*, ſhould *live* by the *Altar*. And the Apoſtle makes it out by divers arguments drawn from Natures laws, and if men would but meaſure the *quotum* by halfe that allowance which they give to one luſt, they would be more reaſonable in judging what were a competency. v. 7. 9.

It is a great provocation when people with-draw their affections from their Miniſters, and beſtow them on thoſe who with-draw their ſoules from the truth, as thoſe *Galatians* gave their hearts to ſuch as plucked out their *ſpirituall eyes*, who a little before would have plucked out their *corporall eyes* to have given *Paul*. But when people alſo with-draw maintenance, the bond of covenant between Miniſter and people is broken. For though the Covenant be not alwayes expreſſed, yet it is alwayes implied, that the people, *plus multo*, ſhould boe as careſull, and as *certain* unto the Miniſter in *temporals*, as the Miniſter unto them in *ſpirituals*, 1 *Cor.* 9. v. 11. Gal. 4. 15.

The Civill law allowes the wife (and if it did not, the law of Na-

ture doth) receiving not *victum*, livelihood from him to whom ſhe is a helper, to ſeek *alimentum*, ſubſiſtence elſewhere.

3. *Provocation.* The third provocation in the people is Apoſtaſie, and this *Jeremy* charges double on *Jeruſalem*, both in worſhip and in practice: In reference to the one, in the words below my Text, he calls them *Adulterers and Adultereſſes*: In reference to the other, *an aſſembly of evill doers*. What *adultery* is to the Marriage-contract, that is Apoſtaſie to the Goſpel-covenant, and no adultery like to the adulterating of the truth and worſhip of God.

Hoſ. 9. 12. Now Apoſtaſie is a grievous provocation unto the Lord himſelf to depart from a people. *Woe unto them when I ſhall depart from them*, (ſaith the Lord.) And when is that? When they depart from his truth and worſhip. And where the Lord goes, the ſervant goes after; Luke 10. 6, 10. If the *Son of Peace* abide not in the Citie, the *Embaſſadors of peace* muſt depart, and their *peace* departs with them.

In *Heb.* 10. v. 38. the Apoſtle brings in the Lord proteſting againſt Apoſtates, *If any man draw back, my ſoule ſhall have no pleaſure in him.* Draw back from what? The former words run thus, *The juſt ſhall live by faith*, and if any man draw back, that is, from faith, either from the doctrine of faith, or from the life of faith, from Goſpel *Principles*, or Goſpel *Converſation*, my ſoule ſhall have no pleaſure in him: *Non erit rectus in anima mea*: He ſhall not ſtand right in my affection, I ſhall on no tearmes approve him: yea the words are a *meioſis*, there is much more implied then is expreſſed, My ſoule ſhall loath and abominate ſuch a perſon, I will not endure the ſight of him in the Congregation. And if this be the caſe of the Congregation, the Miniſter Jerem. 8. 5. may well ſay, *Lord, now letteſt thou thy ſervant depart in peace.* But this Hoſea 11. 7. muſt be underſtood of a people turned back by a *perpetual rebellion* and *de induſtria*, with an *heart bent to back-ſliding*, not through infirmity, but by a deſigne.

4. *Provocation.* The fourth provocation is *Perſecution*: And Apoſtates ſoon turne perſecuters, *& ſolus Apoſtata perſecutor*; they uſually become the greateſt, becauſe they are loath to have that way to bee credited, from which they are revolted. *Julian* that was the moſt notorious *Apoſtate*, became the moſt bitter *Perſecutor* that ever lived in the Chriſtian Church.

There are two ſorts of perſecution, which the red Dragon ſtirres up againſt godly Miniſters, *Oris & plagæ*, *Iſhmaels* and *Eſaus* perſecution, Tongue-perſecution, and Hand-perſecution. When men do

not

not onely give out *hard ſpeeches*, to reproach the Miniſter and his Doctrine, but doe ſeek out all advantages to intrap his perſon. Jude 15.

Now the Lord had diſcovered unto *Jeremy* the treachery of his peoples hearts, though it were not come to blowes, chap. 11. v. 18. 19. There is more danger of the wolf in the lambs skin, then in his own, and where danger is eminent, it is not onely ſafe, but neceſſary to avoid it. If the people receive not our *teſtimony*, Chriſt would have us to *depart*; but if they *perſecute* us, Chriſt adviſes us to flye. And in perſonall perſecutions all agree with *Auguſtine* that it is lawfull to remove, which in generall perſecutions they queſtion as unlawfull. Acts 22.18. Matth. 10.23.

Athanaſius in his Apologie to the Emperour, on this ground juſtifies his departure from *Alexandria* in the perſecution of *Conſtantius*, and in the perſecution of *Jezabel*, an hundred of the Lords Prophets were hid by *Obadiah* in a cave. 1 Kings 18.4.

You ſee now the provocations of the people, which may warrantize their *Jeremies to depart from them*, and to wiſh for retiring Cottages in the wilderneſſe. *O that I had the Cottage of a wayfaring-man in the wilderneſſe, that I might leave my people, and goe from them.*

Two uſes onely I ſhall make of this poynt: the one of Examination, the other of Exhortation. *Uſes.*

I would deſire our *Engliſh Jeruſalem* to examine herſelfe, whether ſhe be not parallel to *Jeremy's Jeruſalem* in all theſe provocations; As,

1. Whether there be not a generall inflexibleneſſe under the Miniſtery of the Word: yea, how doe the Miniſters of *London propheſie in Sackcloth*, under a great contempt and ſcorn of their Miniſtery. 1.

The Goſpel tels us of a Devil that was too ſtrong for the Apoſtles to caſt out: Every luſt is a Devil, and how many ſuch Devils are there in the hearts of men, which are too ſtrong for Miniſters, too ſtrong for Ordinances, too ſtrong for the Apoſtles themſelves, if they were alive. We may ſooner deſtroy our own lives then ſome mens luſts. They will tell you how many Miniſters they have out-lived, and their ſinnes are as long lived as themſelves. Matth. 17. 16.

2. What unmercifulneſſe towards their Miniſters? The Devill was ſomewhat mercifull unto Chriſt, he would not have had him to ſtarve; he would have had him *to turn ſtones into bread*. But ſome leſſe charitable would have their Miniſters to live upon ſtones in ſtead of bread. 2. Matth. 4. 3.

It is ſtoried of *Calvin* in *Geneva*, becauſe he would not give the Sacrament unto the people in ſuch a ſuperſtitious manner as they deſired, the people would give him no maintenance. For the very ſame cauſe would many *Congregations* in *London* either ſtorm or ſtarve their Miniſters, or bring them unto *Luthers pittance*, an *Herring* a day; and for their aged Miniſters, they deale with them, as men doe with their Horſes when they are worn out, they turn them into bare Commons.

3. 3. How is *London* turned back as the ſtreames of *Jordan* by an horrible back-ſliding? What a deſperate revolt from the ſolemne Covenant? What an execrable deniall of the ſacred Scriptures? Of the Faith of the Lord that bought them? How is the beautifull child of *Reformation* ſtifeled in the birth, and a monſter of ſhamefull *Deformation* brought forth in the room of it? *O tempora! O mores!*

Time was when prayer and repentance were held up in the hands of faith, as precious meanes to maintain Communion with Jeſus Chriſt, and now men pray againſt their prayers, and repent of their repentings; becauſe ſome lay too much weight on duties, others have laid them wholy aſide.

Time was when *London-zeale* enkindled againſt every bracelet & lace of the Scarlet Whore, and now as if the ſpirit of *London* were changed into her ſpirit of fornications, we plead for a tolleration of all her ſorceries. That which once entred as Iron into our ſoules, but to heare of, now it is accounted a ſinne to ſpeak againſt it.

Time was when we did look on errors as the ſmoak of the bottomleſſe pit, now they are admired as new lights dropt down from heaven. And he is accounted no body in their Meetings that hath not ſomething of them.

Time was when the Lords day was a delight unto us: now it is queſtioned whether it be the Lords ordinance or mans.

Time was when wee ſaw a beauty in their feet that brought the glad Tidings of Peace: Now Miniſters are a burthen in their places.

Time was when we fled as Doves unto the holes of the Windowes, and now the wayes of Sion complain for want of paſſengers.

Time was, but time will faile me if I ſhould goe on to ſhew what ſhamefull Apoſtaſies are amongſt us.

4. 4. How is *Londons*, how is *Englands* firſt love Apoſtatized into perfections!

May it not be ſaid of our times in *England*, as *Bernard* ſpake of his times, whoſe words are quoted by *Hugo Cardinalis* in his *Poſtills* on *John*; *Good Jeſus* (ſaith he) *it ſeemeth the whole Univerſitie of Chriſtian people have conſpired againſt thee, and theſe are thoſe perſecutors*; even ſo the whole Univerſity of *England* ſeemes to conſpire againſt Jeſus Chriſt, and ſome which heretofore were great profeſſors, are now become bitter perſecutors.

1. As for *Iſhmaels* perſecution, I think never was more againſt faithfull Miniſters, then now is. Men *bend their tongues for lies*, and the ſcorners chaire is every where ſet up againſt *Moſes* chaire; for the wholeſome words they have from us, wee have bitter words from them. 1.

Luther was charged for preaching againſt the Popedome, to be *tuba rebellionis*, a Trumpet of rebellion. And wee for preaching againſt as great a myſtery of iniquity, if not the ſame, to be Incendiaries of all the troubles that have been in *England*, and of this ſecond warre: If any thing goe amiſſe with the people, *Aaron* muſt be ſtoned. Numb. 14. 20.

2. As for *Eſaus* perſecution, rough hands wee finde every where. And though they fall not down right to blowes, yet there is malice and treachery enough in their hearts to provoke them. *New-England* they ſay, is too good a condition for theſe roundheaded Miniſters, and therefore they reſolve, if they can get the day to cut their throats in *Old-England*: *Behold*, ſaith God to *Jeruſalem*: *Thou haſt ſpoken and done as evill things as thou couldeſt*. If thou couldſt have ſpoken or done worſe, thou wouldeſt. 2. Jerem. 3. 5.

Wee need not (as *Ezekiel* in *Jeruſalem*) digge through the wall of this Citie, to ſee the bitterneſſe of ſome mens ſpirits, the *iniquitie* of their *heels* doth ſufficiently evidence the *treachery* of their *hearts*. They declare their ſinne as *Sodom*, and publiſh it as *Abſolom* in the face of all *Iſrael*, and in the ſight of this Sunne.

Too ſadly hath the occaſion preſented you *Jeruſalems* paralell in *London*, and yet ſpare me one word farther; for, it would be *Londons* happineſſe if this day wee could be brought to give Glory to God in taking ſhame to our ſelves. And oh that *London* would take up righteous thoughts before God in judging their own condition, the Kingdome you ſee, is all in bloud at this time, if wee would fetch bloud from our hearts, the Lord might be intreated to ſtop the iſſues of bloud that are running in the Land. *Londons* provocations are not onely paralel to *Jeruſalems*, but as *Jeruſalem* juſtified her younger ſiſter

Samaria,

Samaria, ſo hath *London* her elder ſiſter *Jeruſalem*.

There are ſix circumſtances, wherein *Judahs* provocations exceeded *Iſraels*.

1. 1. Becauſe they were acted in a time of reformation. *Iſrael* ſinned
Jerem. 1. 1. under bad Kings, *Judah* under good.

2. 2. *Judah* ſinned againſt all the examples of Judgement which God
Jere. 3. 8. had given them by *Iſrael*.

3. 3. *Judah* rebelled againſt thoſe ſpeciall warnings, which God ſent
Hoſ. 4. 15. them by his Prophets. *Though Iſrael play the harlot, yet let not Judah ſinne.*

4. 4. *Judah* made more profeſſion, then backſliding *Iſrael* did, and
Jere. 3. 4,5. the more wee appeare for God, the worſe wee are, if wee be not that indeed, which wee appeare to be.

5. 5. *Judah* enjoyed more and better ordinances, then *Iſrael* did; and
2 Chron. 13. 10, 11. the more means of Grace wee ſinne againſt, the more malice is in our ſinne.

6. 6. *Judah* had made a ſolemne Covenant unto God, in *Joſias* time,
2 Chron. 34. 32. and ſinnes againſt Covenants, are not onely apoſtaſies, but perjuries.

Now ſee if all theſe aggravations be not found in *Londons* provocations.

1. 1. Have wee not ſuch opportunities of reformation, as the Lord never betruſted *England* with the like, and will not our poſterities even curſe the loſſe of them, which our unnaturall diviſions have ſnatcht from us. Our fathers had a prize put into their hands, and they regarded it not.

2. 2. Have not others Judgements heightned *Londons* ſecurity, I mean not *Iſraels* and *Judahs* in ages paſt, but *Germanies* and *Irelands*, *Kents*, and *Colcheſters* preſent before us. When wee ſee an under-billet on fire, and the ſecond ſmoaking, will not the top be conſumed, if the fire be not quenched?

3. 3. Hath *London* wanted warnings, or Watchmen? Hath not the Lord Convened his faithfull Watchmen out of all the parts of *England*, to warne *London?* Hath not the Lords voyce cryed unto the Citie; *Heare yee the Rod, and who hath appointed it?* Wee doe heare the
Mich. 6. 9. Word, and doe not feele it, therefore wee ſhall feele the rod, and ſhall not heare it.

4. 4. Whoſe meanes, whoſe mercies have been like unto *Londons?* Oh *London*, I am ſorry for thy great accounts: may it not be ſaid of thee,
Luk. 10. 15. as of *Capernaum*; *And thou London which haſt been lifted up to Heaven?*

Certainly

Certainly no Citie hath been so high in Gospel-priviledges as thou hast been. The Lord grant that thy Gospel-unkindnesses doe not incurre *Capernaums* curse, no misery so great as that which is provoked by the abuse of Gospel-mercy. Coales taken from between the Cherubims, are coales of Juniper, the fiercest discoveries of Gods fiery indignation.

5. Hath not *London* been eminent in profession above all the parts of the Kingdome? Yea, are not *Londons* revolts even now vailed under profession? Is not truth almost banished under pretence of truth? And Religion disgraced under shew of Religion? *Thus have I been wounded*, saith Christ, *in the house of my friends.* 5. Compare Ezek. 10. 2. with 11. 7. Zech. 13. 6.

Turkes and Infidels sinne singly, they professe themselves Christs enemies, and they are so, but this is, *Duplex, multiplex iniquitas*, a complicated compound of iniquity. 1. To injure the Lord Jesus, who seeks our eternall welfare. 2. To doe it under shew of friendship. 3. Against knowledge, and against some sense of love, for both these must be in profession. 1. 2. 3.

6. Did *London*, did *England*, did two Nations ever enter into such solemne Covenants? as have been lately not onely published in our Cities, but hung up in our Churches as inviolable records of our ingagements, and as standing Witnesses against our revolts? And hath not *London*, hath not *England?* have not the two Nations sinned, not onely against, but with their Covenants? Serving our lusts, and not our God by them? 6.

The Greeke word, that signifies Oath or Covenant, is derived from a word which signifies also an hedge or bound; and we have not onely broken our hedge, our bound, but even laid it flat to the ground, whereby Gods wrath breaks in every where upon us, and he is inforced to unsheath his sword againe: The *avenger* of his *Covenant.* *ὅρκος ab εἴργω includo unae, ἔργμα septum vel ab ὅρος terminus.*

And now let *London* lay all these provocations and aggravations together, and see if there be not cause enough, for their *Jeremies* to wish for cottages in the wildernesse, that they might leave their people and goe from them? Yea, will *London* be entreated to see, how many faithfull *Jeremy's* have been provoked already to leave the Citie? who are now retired into their cottages to pray for those to whom their preaching could doe no good? And as *Solon* when *Athens* was taken by *Pisistratus* hung up his Speare and Target at the Citie-gates, with this Protestation; *Oh Athens, I have ayded thee both in word and deed*; so may those faithfull Ministers say that have left you; Oh *London*,

wee have done what wee could to warne thee of thy ſinner, and of thoſe judgements which are like to follow them.

Shall I have leave to tell you of above fortie Churches in this Citie, that are, or were lately empty, and many more from which godly, grave, and Orthodoxe Miniſters have been forced to remove, through want of maintenance, or through other diſcouragements?

I would lay before you, but one motive to quicken the bitter ſenſe of this; Even the miſchievous conſequence of it. And I will give it you in a Scripture inſtance. You ſhall reade in the 2 of *Chronicles* the 28. ver. 24. That in *Ahaz* time in *Jeruſalem* [which is *Londons* paralel] *the doores of the Lords houſe were ſhut, and Altars ſet up in every corner of the Citie*; And what followed? Why, groſſe apoſtaſie in the people, and ſhortly after utter deſolation of the Citie. Surely there is no *Omen* ſo ſad of *Londons* haſtning miſery, as their unkinde provocations of the departure of their godly Miniſtry.

I need not tell you what followed *Noahs* entring into the Arke, or *Lots* departure out of *Sodom*, or what the Proteſtants in Queen *Mary's* dayes acknowledged, that thoſe *Marian*-dayes were the juſt iſſues of their diſdaine of godly Miniſters in King *Edwards* dayes, but this remember, that the *duſt* of your Miniſters departure ſhall riſe up as a *teſtimony* againſt you, and where Chriſts *Ambaſſadours* of peace are forced to depart, their *peace* departs with them. The glory of God did not long ſtay on the Citie, when once it was departed from the Sanctuary: If the candles are put out, the ſhops are all ſhut up; Interpret what that means *Iſa.* 9. 19. If the Land be darkened, (and tis darkned with a witneſſe when the Sun of righteouſneſſe withdraws his Goſpel light) the people ſhall ſhortly be for fuell to the fire of Gods wrath.

Compare Ezek. 9. 3. with 11. 9.

Uſe 2. I have yet a word of Counſell to leave behinde mee, before I goe unto my cottage.

And firſt unto my brother *Jeremy*, who deſires a cottage in the wilderneſſe: I would deſire him heedfully to write after his Copie here, to ſee that he hath lawfull ends, and warrantable grounds to leave his people. I need not repeat *Jeremy's* ends, or his peoples provocations againe.

Two things onely I have in advice from *Jeremy* in *Jeruſalem*, to *Jeremy* in *England*; which I noted in the analyſis of the Text.

1. That he leave not his people without *leave* from *God*.
2. Nor 2. Without *love* to *them*.

1. 1. Not without leave from God. *Jeremy* doth not let fall theſe words

words at Random, or in passion, but in dolour of his spirit, as elsewhere he sayes, he commends his way unto God; *Unto thee, O Lord, have I opened my cause.* If all mens wayes are in Gods disposé, his Ministers are all wayes. Sometime *Paul* is ordered to stay at *Corinth*, when he is willing to remove. Sometime to remove from *Jerusalem*, when he is willing to stay, alwayes he waites upon the Lords call, to direct all his wayes. Jerem. 20. 12.

Non omnes possumus esse Cæsares, wee cannot all be Assembly men. Some must be Country-men, all cannot live in the Cities; some must goe abroad into the Villages. All are not appointed to great places, some unto small; some have their pallaces, others their cottages; Whersoever our lot shall fall, wee must see that we have a divine call to warrant our way, and then if wee have little, wee must be contented; because it is our portion: If wee have more, wee must be more thankfull, because it is above our deservings. Whether wee have more or lesse, we must be both contented and thankfull: Because it is Gods will. Let our lot fall unto us in a faire ground or a foule, wee must both contentedly and thankfully submit our way unto Gods disposé; onely for more peace and comfort, and for better successe of his Ministry, is *Jeremy's* desire. *O that I had the cottage of a wayfaring-man in the Wildernesse, that I might leave my people, and goe from them.*

2. As *Jeremy* would not leave his people without leave from God, so not without love to them, although he could receive no love from them; for though he did leave them, yet he will not leave to pray for them, and to pray in teares, and teares in abundance, and that abundance not yet enough to expresse his love; but he wishes for more in the verse before my Text; *O that my head were waters, and mine eyes a fountain of teares, that I might weep day & night for the slaine of the daughter of my people.* 2.

Ministers may preach plausibly, but with *Jeremy* to mourn in *secret* is the tryall of their sincerity. And for such a people as *Jeremy* had is a tryall indeed. *Paul* spends and is spent (both in praying and in preaching) though the more he loves, the lesse he is beloved. How often doe wee finde *Moses* on his face for the people of *Israel*, when they by murmuring and mutuning did spit in his face. *Stephen* wee see on his knees for his persecutors, pouring out his prayers and life together. 2 Cor. 12. 15.

Can you drinke of the Cup that I shall drink of (saith our Saviour?) *Wee can.* But can you pray also for those that make you drink of it?

This wee hardly can, yet this wee muſt, if wee will be *Iſus* Diſciples
John 8. 31. indeed. Wee muſt pray for thoſe that perſecute us: *Father forgive them, for they know not what they doe.*

Pray (you ſay) But how? Why

1. 1. With an intenſe retiredneſſe, ſetting your ſelves to prayer, making it your buſineſſe to pray without ceaſing, as the Church for *Peter*, *Act.* 12. And as *Samuel* for *Iſrael*, *God forbid that I ſhould ceaſe praying.*

2. 2. With an intimate compaſſionateneſſe, emptying your ſelves in prayer, through a quicke and active ſenſe of the peoples dangers. *My leanneſſe, my leanneſſe, woe is me.*

Theſe two intimations wee have from thoſe two holy advantages which *Jeremy* aymed at in his cottage in the wilderneſſe.

1. The firſt was an holy retiredneſſe unto prayers and teares, for *ver.* 1. *he wiſhes his eyes a fountain of teares*; and in the Text he wiſhes for ſome ſolitary place to powre them out in. It is not enough to pray, but we ſhould pray in teares, and to pray in teares, we ſhould retire our ſelves to it as to our worke.

Could I here reach my brethren in their Cottages, I would beſpeake from them this holy improvement of their retiredneſſe, to pray for thoſe whom they have left, thoſe that are at eaſe in *Sion*, that drink their wine in bowles, and forget *Joſeph* in the ſtocks. It is an happy leaſure wherein wee are ſet on work for God, and a bleſſed ſequeſtration from the world, by which wee have more commerce with Heaven.

2. 2. *Jeremy* foreſeeing *Jeruſalems* miſery, wiſhes himſelfe in the wilderneſſe that he might not ſee it; as good old *Cato*, hearing of *Romes* overthrow, being blinde and uncapable to ſee it, wiſhed himſelfe deafe too, that he might not have heard it.

The miſeries of unkinde people as they are better diſcerned, ſo they are more pitied by good Miniſters, then by themſelves. The Phyſitian ſees more into the danger of the patient, then the patient himſelfe doth, and when the patient deſires ſuch things as would kill him, the Phyſitian ſtudies all meanes to cure him. The watchmen on the walls, ſee further then thoſe in the Citie, and though the people doe reſt ſecure in their ſinnes, yet they that watch for their ſoules will not ſuffer God to be at reſt for them. *Moſes* is contending with God for *Iſraels* ſafety, when *Iſrael* was dancing before their Idoll, ſenſleſſe both of their ſinne and judgement approaching.

My Brethren, I will onely ſay of *Jeremy*, as *Paul* of *Abel*, being dead

yet ſpeaketh, and beſpeaketh from you, your deareſt affections, and tendereſt bowels for the people of God.

O that my head were waters, and mine eyes a fountaine of teares, that I might weep day and night, for the ſlaine of the daughter of my people.

And that I might ſet my ſelfe cloſe to this worke, and might not ſee the calamity of my people which I doe foreſee.

O that I had the cottage of a wayfaring-man in the Wilderneſſe, that I might leave my people, and goe from them.

2. My counſels now to *London*, I ſhall diſpatch; And foure counſels I deſire to leave with you. And O that the Lord God of Heaven, the omnipotent arme of divine grace would effectually ſet them home this day upon every one of your hearts, and for Chriſt his ſake I beſeech you, for your ſoules ſake, for the ſafety of this famous Citie, of the whole Kingdome, yea of three bleeding dying Kingdomes, I beſeech you, let my counſels be acceptable unto you, if yet the Lord may be entreated to continue the glory of his Ordinances among you, and to prevent thoſe judgements which ſeeme to be threatned. 2.

1. Keep cloſe unto your holy Covenant, wherein you have moſt ſolemnly engaged your ſelves to the moſt high God, for the encouragement of pious Miniſters, for the advancement of the power of godlineſſe, and purity of worſhip, for the purging out of ſuperſtition, hereſie, and prophanenеſſe, and that yee will all endeavour to goe one before the other in the example of a reall reformation. 1 *Counſell.*

When our enemies were mighty, our dangers threatning, and our helpes ſmall, how big were our promiſes? our proteſtations? our declarations for God, and for his Chriſt? But as *Eliſha* parlied with his ſervant concerning that good Shunamite; *Shee hath been carefull for us, but what have wee done for her?* even ſo, ſhould wee put the ſame queſtion to our hearts concerning God [as it is very fit wee all ſhould] what accounts could our ſoules give herein? That God hath been carefull for us in the day of our diſtreſſe, will be, muſt be, confeſſed. But what have wee done for him, of all that wee have covenanted unto him? 2 Kings 4. 13, 14.

It is very ſad to ſee how that ſolemne ſacred thing is of late made like a picture with divers faces to look according to every mans humour and luſt that looks upon it. And on both ſides it is uſed, or rather abuſed as a ſtalking horſe by thoſe who under pretence of love unto it, doe practiſe the manifeſt violation of it.

Chryſoſtome was wont to ſay, that it was not onely the duty but the character of him that was, or would be godly, to be the ſame in the day of his health and proſperity, which he did promiſe to be in the day of his diſtreſſe and calamity. Surely our God is the ſame to us, our ſinnes may change his providences, but our eſtates cannot change his love. He is to us a Covenant-keeping God, and exſpects that wee ſhould be to him, not onely a Covenant-making, but a Covenant-keeping people.

My good friends, let us not befoole our ſelves, (for ſo wee doe ſaid one of the wiſeſt among the ſonnes of men) if we think that God will accept *promiſes* without *payments*, Eccleſ. 5. 4. The Preacher's counſell is weighty in the 6. *ver.* of the ſame Chapter. *Suffer not thy mouth to cauſe thy fleſh to ſinne, neither ſay thou before the Angel it was an error, Wherefore ſhould God be angry at thy voyce? and deſtroy the workes of thy hands?*

Eccleſ. 5. 4.

There is no ſinne that wee reade of in holy Writ, againſt which divine anger hath more terribly threatned, or more ſeverely executed, then againſt the ſinne of Covenant-breaking. I could lay before you the three-yeares-waſting famine of *Judea* for *Sauls* breach of Covenant with the *Gibeonites*, although but a civill Covenant, and made for many yeares before. As alſo the ruthfull deſolations of *Jeruſalem* for *Zedekiahs* treachery in breaking Covenant with the King of *Babylon*. But I ſhall onely deſire you to reade over and conſider well that paſſage in *Jere.* 34. from the 15. *ver.* to the 21. In *ver.* the 15. the Lord commends the Princes, and the people, that they had entred into the Covenant: *You have done that which was right in my ſight* (ſaith God) *in making a Covenant with mee, in the houſe that is called by my Name.* But *ver.* 16. he charges them with the diſhoneſt breach of it, *But yee have turned and polluted my holy Name.* See, my Brethren, Covenant-breaking is a polluting of that ſacred dreadfull Name, which is moſt ſolemnly invocated and atteſted in Covenant-making. But how had they broken Covenant? Why, they proclaimed liberty for Gods people, and had done nothing towards it; therefore ſayes God *ver.* 17. *I will alſo proclaime a liberty for you, even a liberty to the ſword, to the peſtilence, and to the famine, and I will make you to be removed into all the Kingdomes of the earth:* and *ver.* 20. *I will even give them into the hand of their enemies, and into the hand of them that ſeek their life, and their dead bodies ſhall be for meat unto the fowles of the Heaven, and to the beaſts of the earth.* And that you may take ſpeciall notice who they are, that are

2 Sam. 21. Joſh. 9. 15. Compare Jere. 52. 3. 13. Ezek. 17. 13. 19.

the marks of this direfull wrath, the Spirit of God doth notably point them out unto you, *ver.* 18. *They are the men that have tranſgreſſed my Covenant, which have not performed the words of the Covenant which they made before me, when they did cut the Calfe in twaine, and paſſed between the parts thereof.* This was a ceremony uſed amongſt the *Jewes* in making Covenants, wherein they did tacitly imprecate the holy God, even ſo to cut them in pieces who did breake the Covenant, as they did cut the Calfe, and as they did paſſe between the divided pieces, ſo the Lord to cauſe his fiery indignation, to paſſe between them who divided one from the other in the bond of the holy Covenant.

And now my Brethren, if the moſt juſt God be ſo extreamly ſevere in breach of Covenants between man and man, how think you will he make his jealouſie to ſmoake againſt thoſe that break Covenant with himſelfe in thoſe things which doe moſt neerly concern his worſhip, and the glory of his Name.

Methinks I could ſpend in this ſubject as much more time as I have already ſpent, and need indeed requires it, but that I muſt haſten. I will onely bring hither thoſe words which our Saviour in another ſenſe uſeth; *Let him which is in the field not turne backe to take up his cloaths*; ſo ſay I to him that is in the Citie, if you were to looſe your cloaths from your backs, doe not turne backe from the holy Covenant. Mat. 24. 18.

My ſecond Counſell is this; Take heed of apoſtatizing from any knowne experimentall truths of Jeſus Chriſt, this enters as iron into the ſoules of your godly Miniſters to ſee thoſe whom they have looked upon as their ſpirituall ſeed, and travaile of their ſoules, to recede from that *forme of wholeſome words they had received*, to ſee them ſuck *the bloud of Dragons*, whom they had ſo carefully nurſed up at *the breaſts of conſolation*, and to have their affections ſtolen away from them, and from Jeſus Chriſt too, by thoſe, who never ſpent a breath towards their ſpirituall birth. 2 *Counſell.*

And as there cannot be a greater heart-breaking unto Miniſters, ſo neither can Religion receive a deeper wound any way then by the Apoſtaſie of profeſſors, wee are an hiſſing, not onely to *Gath* and *Aſkelon*, to the proud ſcoffing world, but even to *Judah* and *Ephraim*, to all the reformed Churches of Chriſtendome, to ſee how deeply, how ſuddenly *London*, *England*, have corrupted themſelves.

In the beginning of this Parliament wee admired to ſee how *England* was turned Arminian, and how neere it was got of a ſudden unto

to *Rome*, wee have now more cauſe to wonder, how *Rome* is come into *England*, and how *England* is turned Libertine, Pelagian, Socinian, Antinomian, Antiſcriptarian, Antitrinitarian; yea it hath had ſo many turnings, as that turning unto Chriſt by repentance and humiliation, is now turned out of doores, and throwne aſide as an old dotage of legall ſervitude, wee know not whether the tyranny of Biſhops, or treachery of ſeducers, have done *London*, *England*, moſt hurt: for the one kept from us *the power of godlineſſe*, the other hath beguiled us even of *the forme of it*.

Shall I tell you (and with reverence I would) that our apoſtaſie from God, hath cauſed God even to apoſtatize from us. I ſpeake in the ſame ſenſe, as God ſpeaks of himſelfe that *he repents* and *is ſorry* for what he hath done. God was in a very faire way to have reformed *England*, he had caſt us in, as rich advantages, as ever any Nation or age was betruſted with. He had awaked the zeale of all his faithfull ones in three Kingdomes; he had contributed the counſells of divers reformed Churches; he had broken the ſtrength of all oppoſers, and becauſe wee have apoſtatized from our former zeale, God hath alſo turned back from his; Divine Juſtice holds proportion with our ſin, becauſe we have ſaid, the time of reformation is not yet come; God hath ſtept aſide from us, and ſaid, well, if you let goe this, you ſhall never have ſuch a time more.

Thoſe that obſerve the Story of the Eaſtern Churches, doe alledge this as the great provocation of Gods wrath to bring upon them the blaſphemous doctrine of *Mahomet*, becauſe they rejected the wholeſome truths of the Goſpel. When once we begin to nauſeate at old truths, and (as flies about a Candle) to play about new lights, it is a thouſand to one but wee ſinge our wings, if wee burne not our ſelves, before we get off.

The leaſt backſliding is in attendancy to totall and finall apoſtaſie, and when wee once look back, wee have no more power to turne about againe, then *Lots* wife, who was inſtantly made a monument of her own revolt.

Hebr. 10. 25. I will cloſe this with that of the Apoſtle, *Heb.* 3. 12. *Take heed brethren, leaſt there be in any of you an evill heart of unbeliefe, to depart from the living God*: This evill heart reignes in ſome, dwells in the beſt, it is the mother of all ſinne, but apoſtaſie is its primogenite, this begins in contempt of Ordinances; for ſuch is the departing here, *a forſaking of the holy Aſſemblies*, as elſewhere the Apoſtle doth interpret himſelfe,

and

and this he calls *a departing from the living God*, becauſe God in every Ordinance might be enjoyed where there is faith to bring him home; now this God lives to take vengeance on all thoſe that depart from him, therefore take heed how yee provoke this living God, by deſpiſing his Ordinances, and diſcouraging his Miniſters, and ſo departing from him in the law of his Goſpel-worſhip. This is the ſecond Counſell.

My third Counſell is that of the 32. Canon of the Councell of *Towers*: *Let all men ſtudy peace, but eſpecially Chriſtians.* Chriſtians if there be any thing of Chriſts Spirit in you, lay aſide that gall and wormwood, that bitterneſſe of ſpirit and heat of contentions that is in the midſt of you. Whatſoever differences there are between you in things diſputable, yet let unity be preſerved in things fundamentall; nothing makes your Miniſters lives more uncomfortable amongſt you, or their Miniſtry more ineffectuall, nothing ſo much diſgraces Religion, or obſtructs the beautifull birth of reformation, then the unhappie diſcords of thoſe who are accounted godly in your Congregations. 3 *Counſell.*

I doe not plead for *Baal*, that there ſhould be any agreement with *Rome* in thoſe ſuperſtitious Ceremonies or corrupt doctrines which are happily exploded our Aſſemblies. No; ſuch compliance would prove *Englands* undoing: as our Eccleſiaſticall Hiſtory well obſerves, That, that *Bulla conſenſus*, agreement which the Greek Church made with the Church of *Rome* in their opinions, was an evill preſage of the utter ruine of the Orientall Empire, and of that famous Citie of *Conſtantinople*, which immediately followed thereupon: But as it is reported of *Polycarpus* and *Anicetus*, howſoever they differed in their opinions about ſome things, and could not be reconciled, yet they kept faſt the bond of Chriſtian fellowſhip in the faith of Jeſus. Even ſo (my Brethren) let us as many as love *Jeruſalems* peace lay aſide our differences in ſmaller matters, and ſtudy how to preſerve our unity in the maine; *Follow after the things which make for peace, and things wherewith one may edifie another.* Rom. 14. 19. *Let us therefore follow ſaith the Apoſtle*; he had laid the foundation of his exhortation in two arguments foregoing.

1. That ſound Religion conſiſts not in diſputable Queſtions, but in Goſpel-fruits. 1.

2. That the edifying and not the diſputing Chriſtian, is he that is acceptable to God, and approved of men, ver. 17, 18. 2.

It is ſaid of *Baſil* the great, that in thoſe differences between *Euſebius* and him, he overcame him by courteſie, and humanitie. O that wee alſo could ſtrive in love and humility, to goe one before the other, and to overcome our differences, not by bitter diſputes, but by an humble condeſcenſion. Methinks wee ſhould not own our ſelves to be Chriſts Diſciples, and to have learned nothing of that prime leſſon of his, wherein he gives us both his counſell and example; *Learne of me, for I am meeke and lowly in heart.* Matth. 11. 29.

As long as the profeſſors of the true faith in *Conſtantinople* (howſoever differing in points of Diſcipline) held love and fellowſhip together in ſubſtantials of doctrine and worſhip, ſo long they became a fence unto their Citie againſt the publique enemy: But when once they brake aſunder in unkindly diviſions, and ſhortly after loſt both truth and worſhip, both parties became a ſpoyle to thoſe that hated them.

The like unhappy Story wee finde of *Jeruſalem*, when thoſe two Chriſtian Governours *Guido* and *Raimundo*, with their parties contended amongſt themſelves, they gave occaſion to the common adverſary to come in, and take from them both, not onely the Citie, but the Goſpel to boote. I beleeve you doe not forget what lately I delivered unto you upon another ſubject, That there is a generation of *Canaanites* and *Perezites* amongſt us, that doe wait for the opportunity of *Abrams* and *Lots* diviſions, to break in upon us, and to ſpoile us of all our Goſpel-priviledges and liberties. Methinks if any thing would prevaile with us, nothing ſhould more inforce us to agreement then this miſchiefe which is like to follow our diſagreement; we ſhall both ſides become a prey to thoſe that maligne us.

I will here onely leave with you thoſe three teſtamentall leſſons which *Bernard* left at his death with thoſe that were about him.

1. 1. That they ſhould offend no man.

2. 2. That they ſhould give leſſe credit to their own opinion.

3. 3. That they ſhould not be vindictive, nor deſirous of revenge for wrongs done unto themſelves. O that I had the penne of a Diamond to engrave theſe leſſons upon your hearts. The neceſſitie of theſe times doth lowdly beſpeake them of us.

I have yet one Counſell more, and I have done.

4. Counſell. Love, and cheriſh, and maintaine, your godly Miniſters ſtill, though they are Starres in Chriſts right hand, yet they are Lamps in yours,

the *Throne* of Chriſts Glory in a way of *looſeneſſe*, Chriſt will diſgrace it in a way of *Juſtice*. If you ſay in the pride of your hearts, as thoſe wretched Citizens in the Goſpel, *Wee will not have this man to rule over us*, take heed leaſt the Lord Chriſt take you at your words, as he did thoſe *Jewes*, who cryed out, *His bloud be upon us, and upon our children.* And his bloud is upon them, and upon their children to this day. If you ſay in ſcorne, Wee will not have that Government you call Chriſts, Chriſt may ſay in vengeance, Well, you ſhall not: my Miniſters ſhall no longer trouble you, mine Ordinances ſhall be no longer a burthen unto you, I will take care to remove my *Kingdome* from you, and to beſtow it upon a people that may better prize it, and improve it.

Jerem. 14. 21. Luk. 19. 14. Mat. 27. 25. Mat. 21. 43.

Cambden could not reach his conceit, who boare in his Shield a *Savage* of *America*, with his hand pointing to the Sunne, and this Motto; *Mihi acceſſu, tibi receſſu*, In acceſſe to mee, in receſſe to thee. I know not whether I may hit his conceit, but this I am ſure, the *Sunne of righteouſneſſe* hath appeared unto thoſe *Savages* of *America*, *with healing in his wings*, they are many of them brought unto civilitie, hopefull to Chriſtianitie.

I pray God that Prophecy in *Iſa.* 32. *ver.* 15. Be not fulfilled between them and us: *The wilderneſſe ſhall become a fruitfull field, and the fruitfull field ſhall be counted as a forreſt.* It hath been onee fulfilled between the *Jewes* and us that were Gentiles; may it never be againe accompliſhed between the Gentiles and us that are Chriſtians, That their wilderneſſe ſhould become a fruitfull field, and our fruitfull field ſhould be counted as a forreſt.

I have done; *England* of all parts of the Chriſtian world, and *London* of all parts of *England*, have been famous for their reverence and bounty unto their Miniſters; Shall I ſay, *How is the faithfull Citie*, the faithfull Kingdome, *become an Harlot*; rather I would ſay, and I have ſaid all, Let *England*, let *London remember their firſt love, and doe their firſt works.*

Iſa. 1. 21. Revel. 2. 5.

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